

Armanen Runes
and the
Black Sun
In Modern Heathenry Volume I



Aelfric Avery

**Armanen Runes
and the Black Sun
in Modern Heathenry
Volume I**

Aelfric Avery

Woodharrow Gild Press
2018

Contents

Acknowledgments.....	11
Preface.....	13
Introduction.....	17
Chapter 1: Armanism.....	23
The Stages of Armanism.....	24
Armanen Masters and Organizations.....	25
Guido von List, the Guido von List Society and the High Armanen Orden.....	25
Friedrich Bernhard Marby.....	25
Rudolf John Gorsleben and The Edda Society.....	26
Siegfried Adolf Kummer and Runa.....	27
Peryt Shou.....	28
Karl Spiesberger	28
Adolf Schleipfer and the Armanen Orden.....	29
Karl Hans Welz and the Knights of Runes (KOR).....	31
Edred Thorsson.....	32
Armanism vs. Wuotanism: The Left Hand Path vs. The Right Hand Path.....	33
Armanism and Racialism.....	34
Armanism Versus National Socialism.....	36
The Word Aryan.....	37
Aryans and Non-Aryans Distinguished Without Racism....	40
Dysgenics.....	40
Armanism, Wuotanism and Irmin-Kristianity.....	42
Aryan Kristianity.....	45
Armanen Versus Modern Retro-Heathen Perspectives	49
Chapter 2: Hyperborea, Atlantis and the Aryans.....	55

The Midnight Mountain.....	60
Advanced Ancient Civilizations.....	62
The White Giants, the Hollow Earth and UFOs.....	64
The Root Races.....	65
The Atlanteans.....	67
The Aryan Descendants of the Atlanteans.....	68
Armanism and Non-Germanic Aryan Traditions.....	69
The Continuity of Hyperborean, Zoroastrian and Armanen Religion.....	71
Chapter 3: The Origin of the Runes.....	73
Is the "Younger Futhark" Really Younger?.....	81
The Elder Futhark	83
The Younger Futhork.....	84
Differences Between The Elder and Younger Futharks.....	84
Characteristics and Antiquity of the Armanen Futhorkh...87	
The Armanen Futhorkh.....	87
The 18 Runes of the Hávamál.....	90
Chapter 4: Armanen Cosmic Concepts and Structure: The World Tree.....	93
The World Tree and the Nine Worlds.....	96
The Spirit-Matter-Energy Cross and The Seven-Pointed Double Pyramid.....	103
The Nine Worlds, Nine Heavens and the Material and Spiritual Worlds.....	105
The Material and Spiritual Worlds, Imperfect and Perfected Souls.....	112
The Aryan Conception of Evil.....	117
The Concept of Evil and the Exodus of the Souls.....	118
Man as the Micro-Cosmic World Tree – Male and Female	119
Runes of the Chakras.....	120
Chapter 5: Armanen Theology.....	123
The Armanen Concept of the Supreme God.....	123
The Nature of the Aryan Supreme God.....	126
The Three Aspects of the Allfather.....	127
"The Son:" Wuotan vs. The Demiurge.....	127
Týr and Wuotan.....	129
Spirit, Matter, Energy, Consciousness: Gods and Giants...130	

The Seven Gods.....	131
Armanen Rune Calendar.....	133
The 12 Gods of the Months and 12 Bynames of Wuotan. .	134
Kummer's Runes of the Year.....	135
Armanen Rune Zodiac.....	136
Runes of the Four Primary Zodiac Signs from the Equilateral Cross/Swastika.....	142
Runes and Gods of the Eight Holy Tides.....	143
Rita.....	143
Garma.....	144
The "Ich:" the Armanen Concept of the Ego.....	144
Runic Associations.....	145
Runes of the Five Elements.....	145
Runes of the Nine Worlds and Four Cardinal Directions..	145
Runes of the Gods	146
Runes of the Five Zones.....	146
Rune Orders, Groupings and Pairs.....	146
Ordinary Ætt order of the Younger Futhork.....	148
Ordinary Ætt order of the Armanen Futhorkh.....	148
Younger Futhork First Eight Over Second Eight.....	149
Armanen Futhorkh divided into three groups of six.....	149
Chapter 6: Vril/Orgone/Od	151
Chapter 7: Introduction to the Black Sun.....	157
Historical Sources for the Black Sun.....	159
Sumeria, Akkadia and Babylonia	159
Egypt.....	162
Greece.....	162
The Black Sun in Germanic and Aryan Mythology.....	163
Sufism.....	167
The Knights Templar and the Holy Grail.....	167
Kabbalah.....	168
Alchemy.....	169
Blavatsky.....	169
Guido von List.....	169
Gorsleben.....	170
Peryt Shou.....	170
Karl Maria Wiligut, Emil Rudiger, Rudolf von Bulow, Wilhelm Landig, Rudolf J. Mund and Erich Halik.....	172

Conclusion on the Origin and Historical Sources of the Black Sun.....	176
Chapter 8: The Nature of the Black Sun.....	177
Color of the Black Sun.....	177
Symbols of the Black Sun.....	178
Numerology of the Black Sun Symbol.....	179
The Procreative Male/Female Nature of the Black Sun....	180
The Black Sun, the World Tree and the Holy Grail.....	181
Awsos/Ostara/Idunna/Anahita/Inanna/Ishtar/Isis/Isais/Venus: The Goddess of the Black Sun.....	183
The Connection of the Black Sun to the Aryans.....	185
The Location of the Black Sun.....	185
The Black Sun and the Zodiac Ages.....	187
Summary of the Nature of the Black Sun.....	189
Chapter 9: The Swastika.....	193
Left and Right Turning Swastika Myths and Realities.....	193
Epilogue.....	199
Appendix 1: Ancient Younger Futhork Rune Verses.....	203
Appendix 2: Essential Armanen Books.....	211
Bibliography.....	213
Attributions.....	217

Preface

The modern Armanen tradition began as a revival of Germanic religion, runes and folk ways in Germany in the late 19th and early 20th centuries. The founder of Armanism was Guido von List, who had a vision of the Armanen tradition and runes. His work was carried on, further developed and revealed by others such as Friedrich Bernhard Marby, Siegfried Adolf Kummer, Rudolf John Gorsleben, Peryt Shou, Karl Spiesberger, Adolf Schleipfer and Karl Hans Welz. The Armanen work was also carried on in different ways by masters such as Karl Maria Wiligut, Emil Rudiger, Miguel Serrano and others.

Most modern day Armanen were drawn to Armanism because they felt that the Armanen runes and tradition are uniquely filled with a compelling magical power. Most Armanen will independently say this about Armanism. Aside from them, few are familiar with the true depths and significance of the Armanen tradition, and as such, it remains largely hidden and misunderstood. Nevertheless, the Armanen tradition is uniquely equipped to answer many of the questions and to solve many of the problems which come about from the attempt to revive and/or practice our ancient Germanic traditions in modern times. Further, Armanism offers a uniquely effective toolbox for self-transformation and development of magical power, which leads to the improvement of one's life and of the world in general.

This book is volume one of three which covers the beliefs and practices of Armanism. Volume one contains the background, ideas, beliefs, theory, cosmology and theology of Armanism. Volume two contains the exercises and practices of Armanism: a complete curriculum of practice including specific exercises has been included. Volume three contains the rituals of Armanism and includes a liturgy of texts, ritual actions and ways of celebrating traditional Germanic holy tides in an Armanen context. Also included are a number of Armanen exercises, rituals and sacred words which have not previously been published in English. It has been my intention to explore these matters more thoroughly here than has been done elsewhere and to share both the established Armanen tradition as well as insights from my own studies and practice as well. While I have included many of the teachings and practices from the Armanen rune masters, it is not my intention to only recapitulate what has already been written and taught elsewhere. Every rune master of note, Armanen or otherwise, has not merely re-stated the work of earlier, greater masters, but rather has added something of his own insight, development, and his unique runic knowledge and experience. While I have included some of my own material here, at the same time I have attempted to stay true to the original Armanen teachings and practices, and to represent them here in an accurate and authentic way.

This book is intended to serve five primary purposes. The first is to bring together the best and most useful teachings and practices of the Armanen masters all in one place, and to offer some important information on the Armanen tradition that has not previously be translated into English. The contents of this three volume set alone should offer the Armanen practitioner everything that is necessary for a deep and meaningful practice of Armanism.

The second purpose, which is the focus of volume one, is to go deeper into the theoretical aspects of Armanism than has been common in other books. I have included an extended presentation and analysis of Armanen cosmology and theology. Sometimes modern expositions of Armanism have been lacking in a thorough exploration of the context of Armanism, the ultimate significance of Armanism and the direction in which the Armanen tradition leads. Contributing to the lack of depth in modern writings on the Armanen is that the Armanen masters tended to take it for granted that students would already know certain things or be capable of learning them independently, and therefore the masters mentioned many important things only in passing and did not give references. Therefore, often a great amount of additional research and contemplation is required to unearth what the Armanen masters were referring to. In addition, many of the deeper aspects of Armanen thinking are to be found in books which have not been translated into English. Further along these lines, as Armanism is really an *Aryo*-Germanic tradition, I have included a number of comparisons

between aspects of Armanism (and Norse/Germanic religion in general) and one of the oldest and most pure surviving Aryan religions: Zoroastrianism. This comparison was important to include both because as far as I am aware it has not been done before (the Armanen masters appeared to have much less information on Zoroastrianism than they did with other exotic traditions such as Indian religion/mysticism and Kabbalah), and because there are so many aspects of the Aryan, Zoroastrian religion which are very compatible with the Armanen tradition. This similarity needs to be acknowledged.

It could be said that the developmental work of the Armanen was not completed in the early 20th century. Rather, the Armanen work lead in some directions which at the time were yet to be explored. Therefore the third primary purpose of this book is to explore some of those directions and to expand Armanism towards the conclusions which were implied but not yet reached in the time of the Armanen masters.

As could be inferred from the title, this book is also about the Black Sun. The idea of the Black Sun, as well as the legends of Hyperborea, Atlantis and the Aryan (both the word and the concept) are not considered credible by many modern heathens who base their beliefs on mainstream scholarship and Scientism. However, the Hyperborean and Atlantean traditions, as well as the name and idea of the Aryan have been suppressed to serve a political agenda which discriminate against people of European descent. Those who support this agenda most often wish to eradicate every aspect of European identity, heritage and culture, and in extreme cases, biology. This is the modern societal context for anything that people of European descent do to support our heritage, and is also an important part of the reason why Armanism (like Germanic tradition in general) is so necessary for our people today.

There is a whole world of esotericism concerning the Black Sun. The recent development of the Black Sun concept is a "complex millenarian belief system" (Pontolillo 737). In the presentation of this material, the connection to Armanism is not always clear. Conversely, the Black Sun and its mysticism have been mentioned too seldom in relation to Armanism. However it is clear that the two are closely related on the esoteric level and in folk consciousness. Armanen runes lead to their ultimate source, which is the Black Sun. Therefore, the fourth primary purpose of this book is to make clear the connection between the Armanen runes (as well as the Armanen tradition and general) and the Black Sun. The advanced Armanen exercises and rituals concerning the Black Sun as given by various lesser known masters such as Peryt Shou, Miguel Serrano and Emil Rudiger are given in volume two. The knowledge of Armanen practice and the full depth of its potential are not possible without them.

The fifth (and perhaps one of the most important) primary purposes of this book is to present Armanism within a modern heathen context.

Armanism tends to be thought of poorly in modern heathen circles, but this attitude is based on rather uncertain reasoning. A clearer understanding and re-assessment of Armanism is needed within the modern heathen community. Here, I have compared and contrasted the ideas of modern Retro-Heathenry and Armanism in an attempt to reveal and clarify the strengths and weaknesses of each perspective. I believe that Armanism has a place in modern heathenry. In this book I present Armanism in a broad way that will be more accessible and useful to modern heathens of various differing perspectives. It is my hope that Armanism will be more greatly incorporated into the Germanic Re-awakening community under whatever name (Asatru, Odinism, the Elder Trow, etc.) as an inner circle of high priests: Armanism and heathenry (Wuotanism) are the Left and Right Hand Path versions of a greater unified Germanic tradition, the inner circle and the outer circle, and one cannot truly function properly without the other.

As a final note, it should be mentioned that this book is an attempt to reveal esoteric truth. If one is looking only for so-called historical truth as accepted and taught by modern scholars, one will be disappointed. This book presents the greater reality, the myth (truth) the “poetic significance,” the Magical Reality. This greater reality certainly has connections to and many overlaps with accepted historical truth, but the two are by no means identical. Here, the highest esotericism of the ancient Germanic peoples is presented, as taught by the great modern Armanen masters, especially Guido von List and Siegfried Adolf Kummer. It is my hope that the Armanen tradition will contribute much-needed new life and stability to modern heathenry.

Aelfric Avery
Ashcroft BC Canada
June 2018

Introduction

The Armanen tradition is more well-known and prevalent in Germany than in other countries in the west. This is not surprising considering that most of the books about the Armanen tradition are written in German, and some of the most important Armanen books have not yet been translated into English. Edred Thorsson (Stephen Flowers) introduced the Armanen tradition to the English speaking world with his book *Rune Might* and with translations of Guido von List's *Secret of the Runes*, *The Religion of the Aryo-Germanic Folk*, and Siegfried Adolf Kummer's *Rune Magic*. Since then, Armanism has made some inroads in English speaking countries, but is not anywhere near as prevalent as Asatru and Odinism. Retro-Heathens in particular consider themselves to be traditionalists and therefore they tend to think poorly of Armanism, which they consider to a non-traditional, "New Age" development of the late 19th and early 20th centuries. The reality (or rather lack thereof) of this perspective will be discussed in this book. For now, let us briefly examine the Retro-Heathen perspective: why do Retro-Heathens think that their perspective is so superior to Armanism? Is there any validity in this idea?

My own background is in a peculiar form of Retro-Heathenry called Theodism. Theodish Belief always remained quite small, but it was known for the quality and seriousness of its people, its research and its practice. One of the main ideas of Theodism is that we should practice religion the way our ancestors did in ancient times: we should "pick up where we left

off” just before our people were converted to Christianity. However, Theodism did not seem to sufficiently account for the fact that it is not ancient times anymore and that it is no longer possible to practice religion the way our ancestors did. The ancient heathenry was a different religious expression for a different time. Theodism looked too much to a single time period of the past, with the result that its expressions often appeared artificial, strained, superstitious, hollow and contemporarily inauthentic.

A good example is the way groups were designated in Theodism. The few Theodish groups that ever existed usually only consisted of a dozen people or less who were all from different unrelated families. Groups such as these were not called a coven, kindred or order in Theodism, rather they were called a “Theod.” It was thought that since our ancestors did not call their groups covens, kindreds or orders, that by using an ancient term like Theod, one was practicing religion more like our ancestors. What Theodism did not take into account, however, is that what a group is called is much less significant than what a group really is. In other words, calling a group a Theod which has none of the demographic characteristics of a real ancient Theod, does not make it an authentic Theod. There were usually less people in a so-called “Theod” than there would have been in a single nuclear family in ancient times. Nevertheless, Theodism preferred to use organizational terms so greatly unfit for its actual nature and numbers as to be nonsensically misleading and inaccurate.

Incorrectly designating anything, whether intentionally or out of ignorance, ultimately comes down to nothing more than illusion and/or deception (of oneself and/or others). Yet as a result of this kind of thinking which led to the development of the many aspects of Theodism in which Theodsmen felt that they were being more true to ancient heathenry, they believed Theodism to be superior to other forms of heathenry and paganism, and were very critical and intolerant of differing expressions of our ancient Germanic religious traditions. Theodsmen were deeply convinced that they, and only they, were right: everyone else was wrong, foolish and inferior. Of course we are well familiar with that attitude from Christianity. The Theodish criticisms of other expressions of Germanic heathenry were disproportionately harsh when considering that Theodism itself stood on very shaky ground, and could be quite easily discredited as an invalid approach to heathenry.

Theodism was also critical of anything that was “pan-Germanic:” drawing on more than one Germanic tribe for material (even though the Theodish version of the lore that was taught through the Theodish Wednesbury King's School was nothing other than the Norse tradition of the Eddas and Sagas but with Anglo-Saxonized names). Theodsmen believed that the ancient Germanic tribes were far more isolated and unique from one another than they actually were. In *The Northern Dawn*, Edred Thorsson

points out that “The lands around the North Sea and Baltic Sea formed a unified economic and cultural region from antiquity. It was only with the rise of the modern nation that the illusions of superficial divisions between the resulting states emerged” (v). Further, the fragmentation of Germanic peoples into Scandinavians, Continental Germans and English was “a process that developed slowly over a period of 1000 years – and was probably not really complete until the beginning of the 20th century” (18). Theodsmen with a strong bias against what they called pan-Germanism were clearly either unaware of this fact, or ignored it because it didn't support Theodism's bias and agenda. The truth is the Theodish idea of tribal exclusiveness wasn't traditional among Germanic people, rather it is a modern heathen invention and practice. One only need look to the ancient Germanic literature and archaeology for a myriad of examples. The Anlgo-Saxon legends were not only about Anglo-Saxons and the Norse legends were not only about the Norse; rather both were to a large extent about the Goths and other east-Germanic peoples. The ancient Germanic tribes were culturally and religiously very “pan-Germanic.”

There were many great and interesting aspects of Germanic religion and culture present in numerous Germanic tribes. A large number of the religious and cultural developments which started as unique aspects of each tribe eventually became widespread throughout the Germanic world. Also, many aspects of culture and religion had been present in each tribe since time immemorial as a result of their common Germanic and Indo-European roots. The similarities between the tribes were greater than their differences to the extent that, despite the Theodish belief otherwise, there was indeed a common Germanic culture. The real ancients were therefore quite different from the modern “Retro-Heathens.” If one wanted to be a true Retro-Heathen, one would have to leave these modern exclusive ideas behind and think and act like our ancestors did regarding these matters.

These examples of the errors in the Retro-Heathen perspective, along with many others which are not given here, emphasizes that the people of every different time period need to find their own religious expression for their own time. This was the belief of the Armanen rune masters of the early 20th century.

With topics such as Armanen runes and the Black Sun we immediately run into another stumbling block. A major problem with the religious and cultural perspectives of modern people of any religion is that our traditional worldview of the sacred has been destroyed and replaced with rationality and a “belief in science.” Unbeknownst to most modern people, science itself is a paradigm and a method, and can therefore not actually be a belief system. The belief system, religion and worldview of modern people which is based on science is known as “Scientism.” This is an important topic that must be discussed.

As a result of the Enlightenment, many scholars felt that people would become less religious as they embrace science, technology and a "more rational" view of life. This simplistic model of secularization is now largely viewed as naive and incorrect. A secularization process did take place in the west, but rather than religion being abjectly abandoned in favor of scientific rationalism, people switched from traditional and institutionalized forms of religion to individualized forms of religiosity ("spirituality over religion"). The transformation has resulted in an explosion of "alternative" religions in the west since the mid 1800s. The growth of occultism in particular has been a direct reaction to the triumph of science and reason which left many feeling spiritually impoverished. Most educated people, while reflexively accepting of modern science's empirical epistemology, are immensely uncomfortable with the metaphysics of materialism. The result is an ongoing debate over what place the transcendent should be accorded in the age of science... (743) it has been suggested that mythic consciousness still underlies modern human experience allowing individuals to exit ordinary time whenever their lives intersect with primordial patterns of cosmological ("mythopoetic") and ritual consciousness...Eliade claimed that the transcendent was being eroded by the replacement of cyclical time (birth, death the resurrection) with linear or historical time...it is hardly surprising then that a reliance on millenarian myths has survived into modern times (Pontolillo 744).

In order to make real spiritual progress and increase the quality of one's life, the belief system of Scientism must be overcome and replaced with the ancient sense of mystery and magical reality in which myths are understood not as lies or fiction but as symbolic representations of higher truths.

Much of the content of this book consists of the spiritual and magical secrets of the ages which originated with our earliest ancestors and which were present among many ancient peoples and cultures. Others in the past have refrained from revealing these secrets for several reasons, one of which is that they believed practitioners should come to realize them on their own as they develop through the different stages of their initiatory practices. Another reason is that it was long felt that these secrets should be protected from the unworthy and those who would misuse them. With some secrets, this remains true. However, regarding much of what has been kept secret, here I have a different perspective and have taken a different approach, which is similar to that given by Siegfried Adolf Kummer in the Preface of his book *Heilige Runenmacht* (1932). First, times have changed: we are in a period of transition from the Age of Pisces to the Age of Aquarius. The time for keeping secrets hidden is coming to an end, as this knowledge is now needed to be spread far and wide in the world in order to help bring about the transformation of the dawning age. Second, it is known that if the uninitiated and those who are not ready to receive this knowledge nevertheless come into contact with it, that these secrets will have no effect on them. It will be as if they did not read or hear the secrets at all: they will not register or understand or realize what they are reading, and will not be able to make use of it. Only later, if they are able to attain a sufficient level of advancement, will these statements begin to mean anything to them or have any effect on them. Whereas for those who are farther along in the

journey of awakening, this information will help them immensely. Therefore it is acceptable, even essential, to share this information publicly at this time.

In this book I have not hesitated to use modern ways of describing esoteric concepts. For example I use terms like “quantum possibilities” and “parallel universes” which may not be appreciated by traditionalists and Retro-Heathens who prefer to pretend that it is still the fifth or tenth century. Whether we use ancient symbolic language or modern, more scientific language, the meaning is the same. The difference is that few understand the ancient symbolic language: it must be truly learned in order to understand it, and few are capable of that. The best way to learn the ancient symbolic language is to hear the ancient concepts explained in more modern language that people can understand, then they can apply that understanding to the ancient symbolic language if they choose. Understanding the concepts as they are described in modern ways and being able to make use of them is more valuable than presenting them only in the ancient symbolism but not understanding them or being able to use them. This method of using both the modern and ancient symbolic languages will also serve to show the connections between the ancient and modern thinking. Either way, the most important thing is that many of the central concepts given here are the same regardless of how they are represented.

Armanism remains the highest and best modern expression of ancient Germanic runes and mysticism despite the modern biases which too often discount it. These biases serve to veil the great secrets of Armanism from both those who have been overtaken by unsound ideas, and those who are simply not yet ready for Armanism. The presentation and furthering of Armanism in this world is therefore essential work. May the veil be lifted for those who are good, discerning and sincere, and who truly seek to reach the full potential of their existence: may the great light of the Armanen runes and of the Black Sun shine on you and bless you with divine wisdom and power!

Chapter 1: Armanism

The heart of the Armanen tradition is the Armanen Futhorkh which consists of 18 runes. The Armanen Futhorkh was not invented, but uncovered by Guido von List based on the Younger Futhark and the 18 verses of the *Ljóðatal*, which is the rune poem found in the *Hávamál* of the Elder Edda. The Armanen are usually thought of as the late 19th and early 20th century German rune masters and their followers. However, von List refers to the Armanen as existing in ancient times. Von List describes the ancient Armanen as the priests of the people, equivalent to the Vedic Brahmanas, the keepers of the ancient secrets and the makers of the myths into which such secrets were encoded. The Armanen were the “scientists, the priesthood, and therefore the cradle of the Aryo-Germanic Ur-nobility.” There were many forms and manifestations of Armanism spanning from the most ancient times to the present day. In the Migration Age and the Viking Age, the ancient Armanen were the Herulian (ErilaR) rune masters who migrated from the Goth and Roman lands to Scandinavia in the 6th century. The Herulians maintained the ancient Rune Gild and are considered responsible for the revision of the Elder Futhark into the Younger Futhork.

The name “Arman” is composed of the two runic components “AR” and “MAN.” The esoteric meaning of the compound is “the noble, honorable men of the Sun.” Von List wrote that Greco-Roman geographers erroneously transmitted such words to us as tribal designations when in fact they originally referred to levels of society (von List, *Religion of the Aryo-Germanic Folk* 54). Von List connected the word Armanen to the Irminones mentioned in Tacitus, as well as to the Germanic hero Arminius (which

became the modern name). The word Armin- is also found in the name of the Gothic king Ermanric, and survives in Old Norse as jormun- and in Anglo-Saxon as eormen-, with the meaning of “great, huge.”

Gorsleben further connected the AR in Arman to Arya, which he associated with Harja, “lord,” and later Harr, “high one:” a by-name of Wuotan which expands into many words mostly related to war-leaders and their war bands. The word Arya/Harja is also related to the word for prayer and praise (Anglo-Saxon *herian*). In Sanskrit, *Hari* is a by-name of Krishna. The word shows up again in the Armanen name for God: Arahari. Gorsleben pointed out that Hebrew *Heres* means “sun,” and is related to Sanskrit *Surya*, “sun,” and other related Indo-European words for sun such as Greek *Helios* and *Helen*, Norse *Sol*, *Sawelya* and many others (𐌿𐌺 𐌿). The word is also connected to the aar, earn, eagle, which has always been associated with the sun. In this way, we see the connection between the AR word/rune and the sun.

The Armanen were the great caretakers of the wihinei (religion). They “knew very well, however, that the great mass of people would not be up to such a tremendous task and so they clothed their teachings in stories and names which immediately offer the thinker the correct interpretation if only he knows and comprehends the key, ie. the method of analysis” (von List, *Religion of the Aryo-Germanic Folk* 19).

The Stages of Armanism

Edred Thorsson identified three stages of Armanism since the original publication of *Secret of the Runes* in 1908: 1) Theosophical, 2) Nationalistic, 3) Universalistic. These three all continued to exist after 1955 and influenced one another. Important to note is that there were certainly nationalistic elements in the Theosophical phase of Armanism and vice versa. These phases are quite general; the actual development of Armanism is more complex and is represented by the differences between von List, Philipp Stauff, Siegfried Adolf Kummer, Karl Spiesberger and Adolf Schleipfer. Thorsson summarized the differences in the following way: von List saw the coming of Christianity as just another phase in the development of Armanism, Stauff made Armanism more political, Kummer took Armanism in the direction of operative magic (based on the teaching of F. B. Marby), Spiesberger universalized the system within the magical context of the *Fraternitas Saturni*, and Schleipfer synthesized the magical and political with an overt heathen perspective (important to note also is the influence of the *Fraternitas Saturni* and Wicca on Schleipfer's Armanism).

Armanen Masters and Organizations

Guido von List, the Guido von List Society and the High Armanen Orden



Figure 1: Guido von List

Guido von List (1848-1919) from Vienna, was the founder of the modern Armanen tradition. The Armanen Futhorkh is said to have been revealed to von List during an 11 month period of blindness in 1902. Von List was a prolific and well-known author. He wrote both novels and many books on Armanism. The first Armanen organization to arise in modern times was the Guido von List Gesellschaft (Society). The Society was officially founded on March 2, 1908 primarily by the Wanniek family. The Society was the exoteric outlet for von List's ideas. To express the esoteric, deeper and more practical aspects of von List's ideas, the High Armanen Orden (HAO) was founded

at Midsummer of 1911, however the HAO did not really crystalize in von List's lifetime. There is little known of the activities of the HAO (*Flowers, Secret of the Runes* 10-11). Both groups became inactive after the war.

Friedrich Bernhard Marby



Figure 2: Friedrich Bernhard Marby

Friedrich Bernhard Marby (1882-1966) from Aurich, Ostfriesland, was a prolific writer on runes and related occult matters. In particular, he wrote eight volumes of his *Marby Runen Bücherei*. Marby was a major influence on Kummer. Marby is considered to be the developer of the rune yoga practice. Kummer got the idea of rune yoga from Marby, and adapted it into the primary form it still has today among Armanists. Kummer wrote positively about Marby and recommended his students to read Marby's works.

Important to note is that Marby did not use the Armanen Futhorkh, rather he used the Anglo-Frisian Futhork, and for this reason some do not consider Marby to be a true Armanist. However, Marby's contribution of rune yoga to Armanism is so significant that Marby must be considered part of the Armanen tradition even though he did not use the Armanen Futhorkh. Marby spent over eight years imprisoned by the National Socialists for being an unauthorized occultist. After his release in 1945, he continued publishing his journal and his books.

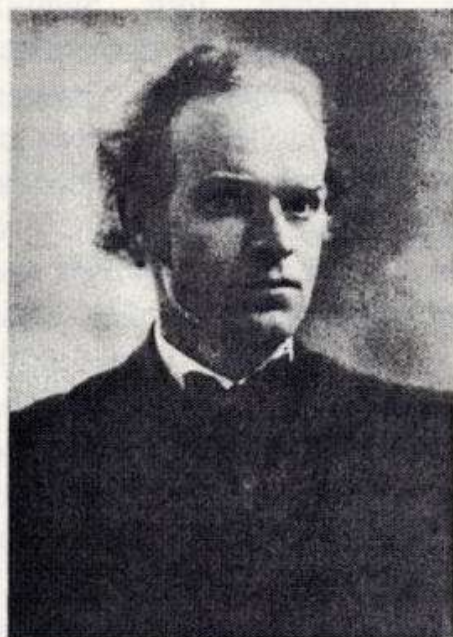
Rudolf John Gorsleben and The Edda Society



Rudolf John Gorsleben (1883-1930) from Metz, wrote a number of books on Armanism including *Hoch-Zeit der Mencheit* (1930), a large book which has been termed "the Bible of Armanism." Gorsleben was very influential in the development of Armanism. Kummer incorporated various aspects of Gorsleben's work into his own beliefs and teachings, and he cited Gorsleben in *Heilige Runenmacht*. Gorsleben founded the Edda Society, a mystical study group, in 1925. Gorsleben died in 1930 of heart disease shortly after completing *Hoch-Zeit der Mencheit*.

Figure 3: Rudolf John Gorsleben

Siegfried Adolf Kummer and Runa



Phot. Erich Menzel
Dresden

Figure 4: Siegfried Adolf Kummer

Siegfried Adolf Kummer (1899-?) founded a school in Dresden called Runa in 1927. Runa was associated with the Bielatal Bärenstein summer school retreat of Georg and Alfred Richter. In Runa, Kummer taught his own form of rune statha (then called rune yoga or rune gymnastics) which was based on the concept of rune yoga of Friedrich Bernhard Marby, but which had substantially different forms that greater reflected the actual shapes of the runes. Kummer's form of rune statha became the standard form that is most often practiced in Armanism, and it also formed the basis for most other more recent forms of rune statha such as that practiced by the Rune Gild. As such, Kummer is arguably the most influential rune master in Armanism

next to von List. Unlike Marby, who used the Anglo-Frisian Futhork, Kummer used the Armanen Futhorkh for his exercises. Kummer's rune statha and other teachings which would have been the central curriculum of his Runa school are given in his books *Heilige Runenmacht* (1932) and *Runen-Magie* (1933). The latter was translated into English by Edred Thorsson in 1993 (reprinted in 2017) and the former is currently being translated by Aelfric Avery. Edred Thorsson's book *Rune Might*, which introduced the practice of Armanen runes to the English-speaking world, was largely based on the information found in *Heilige Runenmacht* and *Runen-Magie*.

Since *Heilige Runenmacht* has not yet been published in English, it is little known in the English-speaking world that Kummer also worked extensively with herbal healing and the magical powers of precious and semi-precious stones. A significant amount of information regarding both of these topics is included in *Heilige Runenmacht*. There is a great deal more to Kummer's beliefs, practices and teachings which are also not yet known in the English-speaking world. A true understanding of the depths of Armanen practice is not possible without being familiar with these additional teachings, some of which will be revealed here. Kummer was imprisoned by the National Socialists for being an unauthorized occultist and he disappeared along with his Runa school around 1933. There are several conflicting stories about how and when Kummer met his end.

Peryt Shou



Figure 5: Peryt Shou

Albert Christian Jörg Schultz (1873-1953), from Kroslin in Pomerania, was an influential eclectic German occultist. He studied in Berlin and was an artist and poet. He wrote around 40 books, but most have been lost and forgotten. Two important books which have survived and been translated into English are *The Edda as the Key to the Coming Age*, (1920) translated by Stephen E. Flowers and *The Mystery of the Central Sun: from the Scientific and Metaphysical Viewpoints* translated by James Pontolillo. The former contains "The Ritual of the Ninth Night," which was given by Thorsson in *Rune Might* and which is also included in volume

2 of this book. Shou made an important contribution to Armanen rune work as well as the to Black Sun mysticism.

Karl Spiesberger



Figure 6: Karl Spiesberger

Karl Spiesberger (1904-1992) from Baden bei Wien, Austria (and later Berlin) was an eclectic occultist. He was a member of the *Fraternitas Saturni* in which he was known as *Frater Eratus*, under which name he published several works. The *Fraternitas Saturni* also had an influence on Spiesberger's work with the Armanen runes. After World War II, the runes had become largely associated with National Socialists in the public view. At that time, he took the Armanen tradition out of the folkish or nationalist context in which it had previously always been cultivated and presented it from a universalistic perspective. Spiesberger was

the most influential person in the revival of Germanic mysticism after the war. Spiesberger also headed an esoteric study circle of his own after the war, and is best known for his work with the pendulum.

Adolf Schleipfer and the Armanen Orden

The Armanen Orden was (re-)founded by Adolf and Sigrun Schleipfer in 1969 as the esoteric branch of the Guido von List Gesellschaft (Society). At that time Schleipfer received the chairmanship of the Society, which had been virtually dormant since 1937-38, and a mandate to found the Armanen Orden on a more formal basis. Since 1969, the AO published the journal *Irmisul* and conducted celebratory “Things” at various locations in Germany (Thorsson, *Rune Kevels* 2). While the AO still exists, it appears to have become almost completely inactive in more recent years.

The ideas upon which the AO are founded are essentially those of the Guido von List Society, however the AO rhetoric has a much less racial and less political tone. The AO also contains magical practices and ideologies from diverse sources such as Wicca and the Fraternitas Saturni, of which Adolf Schleipfer had been a member. Karl Spiesberger, who was not associated with the AO but who was the originator of universalist Armanism, was also a member of Fraternitas Saturni. Therefore we see a heavy influence of the Fraternitas Saturni in two of the major surviving branches of Armanism. As a result, it can be all too easy to mistake Fraternitas Saturni ideology and practice for Armanism itself. However, Armanism and the Fraternitas Saturni originally had nothing to do with one another and in many ways have little in common. Modern Armanists should seek to identify and eliminate the Fraternitas Saturni elements within Armanism, and focus rather on practicing Armanism within a heathen context.

As the Armanen Orden is only one expression of Armanism that is relatively late and also heavily mixed with other traditions, it will not be covered extensively here. Nevertheless, there are a couple of points in the AO Charter that are worth mentioning. The Armanen Orden considers itself to be “the only natural and orderly representative of the collective Aryo-Germanendom in the sense of cosmic legality.” As such, point 2 in the AO charter states that “a member of the AO is therefore every person of Germanic descent, who, according to his own predisposition, bears within himself the prerequisites for Armanic thought, emotion and action.” Point 3 claims that “membership in the AO is therefore only obtained through birth into this racial community. For this reason, the AO is a natural, not an artificial, community.” Point 5 states that “a member of the AO is every Germanic person who recognizes the Germanic divine myths as his natural, primal images of an essentially Germanic kind,” and point 6 states that “a member of the AO is every Germanic person who considers the Armanic wisdom as his natural, hereditarily determined religion and world-view.”

Point 8 states that this natural membership can then be ceremonially confirmed by the High Armanendom (3).

The nature of the AO and its concept of membership is therefore far broader than that of most groups and organizations. This idea of natural membership could be useful in some ways but would certainly also have some drawbacks. Worthy of note is that this concept of the Armanen as embodying all people of Germanic descent is not in keeping with von List's idea of the differences between Armanism and Wuotanism. Von List claimed that the religion of the general folk is Wuotanism, and that Armanism essentially represents an elite priesthood which guides the development of the religion and mythology of the Wuotanists. By portraying Armanism as the religion of the folk in general, Schleipfer is essentially identifying Armanism as what von List defined as Wuotanism. This perspective is also present in Schleipfer's article "The Wiligut Saga" from *Irmisul*, republished in the *Secret King* by Flowers and Moynihan. Whether this is a confusion on Schleipfer's part or simply Schleipfer's disagreement with von List's original idea is irrelevant. The important point is that Armanists need to be aware of the difference between von List's and Schleipfer's perspective on this matter. Personally I encourage Armanists to follow von List's original idea about the difference between Armanism and Wuotanism. The High Armanen Orden which was also revived by Schleipfer as the leadership of the AO, much better reflects von List's idea of Armanism, while the main body of the AO reflects von List's idea of Wuotanism.

"The present day AO claims that Guido von List himself left behind a complete liturgy for the AO. However, it seems that more recent pseudo-Masonic elements of ritual magic (from the Fraternitas Saturni, for example) have had some influence as well" (4). Thorsson claims that the sources for von List's rituals are "obscure and hard to trace" (4), in other words it appears that in reality von List's rituals have likely been lost and are not preserved in the AO. However, the AO does include Armanen magical practices which are known from the period after von List's time. For example, rune yoga, astrology and herbalism are all practiced within the AO (5). Astrology and herbalism were an important part of the Armanen tradition, as is demonstrated by von List's discussions of astrological symbolism and by Kummer's extensive treatment of these subjects in *Heilige Runenmacht*.

Karl Hans Welz and the Knights of Runes (KOR)



Figure 7: Karl Hans Welz

The Knights of Runes was founded by Austrian born Karl Hans Welz in 1984 upon his arrival in the USA. The KOR was an outlet for Welz's own brand of Armanism. Welz was a student of Karl Spiesberger, and as such, he has a universalistic perspective on Armanism. In the 1980s, the KOR had a worldwide membership of under 1000 members. Through the KOR, Welz released and distributed a Basic Rune Course and a number of other writings about various aspects of Armanen rune tradition such as Armanen ceremonials based on those of

Spiesberger.

Welz also translated *Hoch-Zeit der Menschheit* by Rudolf John Gorsleben into English, and while this was a monumental and valuable contribution to Armanist sources, Welz has been criticized for his extensive footnotes revealing his Leftist, universalistic bias, in which he consistently tried to discredit Gorsleben and his ideas, often in an emotionally charged, factually erroneous and unprofessional manner. His great disagreement with Gorsleben has left many wondering why he bothered to translate the book at all. While Welz presents Armanism from a universalistic perspective and his teachings contain a degree of innovation, Welz nevertheless preserved a great many original Armanen practices, teachings, sayings and other material in his work. Since 1993, all of Welz's writings have been available for free on the internet (see the Bibliography for links). The KOR became dormant in the late 1980s or early 1990s because Welz stepped down from his Grand Rune Master position but did not establish a hierarchy to succeed him. An attempt to revive the KOR was made by Larry Camp. However, Welz did not agree with the folkish perspective with which Camp operated the KOR, and ultimately the KOR became completely inactive.

Edred Thorsson

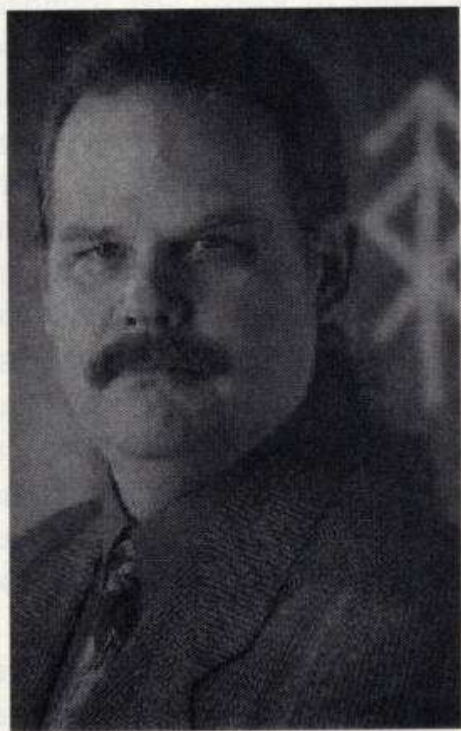


Figure 8: Edred Thorsson

Stephen Edred Flowers (born 1953), from Smithville Texas, is one of the most respected runic scholars and mystics living today. He received his doctorate in Germanic languages and Medieval Studies from the University of Texas. He has written around 40 titles. Flowers is the founder of the Rune Gild and was one of the original founders of the Ring of Troth. He has further been involved with various Left Hand Path occult organizations, and is the founder of the Mazdan Occidental Temple of the Wise Lord. While Flowers did not have an organization dedicated to Armanism, the study of Armanen runes has been encouraged in the Rune Gild, and Flowers was a member of the Armanen Orden. Flowers introduced the English speaking world to Armanism with his

translations of von List's *Secret of the Runes*, *the Invincibles*, Kummer's *Rune Magic*, Peryt Shou's *The Edda as the Key to the Coming Age*, and his own work, *Rune Might*. Further, in an attempt to establish a more traditional runic practice, Flowers adapted the Armanen runic techniques for use with the Elder Futhark, as is seen in his first book *Futhark*. The book was originally written as an Armanen runic work and only later was re-written to be adapted to the Elder Futhark. This became the basis of the Rune Gild Curriculum as given in *The Nine Doors of Midgard*. Thorsson takes a largely academic approach to the Armanen tradition, and continues to translate Armanen texts to the present day.

From this examination of Armanen rune masters and organizations we can make note of a couple points: 1) that while there have been some attempts to revive and/or develop Armanen organizations, that ultimately none of these attempts have been successful in that they are not currently able to serve as viable Armanen organizations for present day Armanen or those who wish to learn and become part of the Armanen tradition. 2) The expressions of Armanism in organizations since the 1950s have been highly mixed with non-Armanen ideas such as universalism and non-Armanen

practices such as ritual elements of the *Fraternitas Saturni*. As a result, the Gothic Armanen Gild (*Gutiska Airmanins Gild*) was founded in order to fill this gap and present the Armanism of von List and Kummer but in a more tribalized form. The Gothic Armanen Gild also presents Armanism within the context of modern heathenry, in which it can be expressed along side Wuotanism as an essential element of the Germanic folk religion. The contents of this book reflect the form of Armanism found in the Gothic Armanen Gild.

Armanism vs. Wuotanism: The Left Hand Path vs. The Right Hand Path

Von List distinguishes between Armanism and Wuotanism. The difference between the two reveals one of the most important characteristics of Armanism. According to von List, Armanism is the secret doctrine belonging to those of knowledge (esotericism). Wuotanism is the general religious doctrine of the people (exotericism) (7). Von List wrote,

the exalted introspective awareness or subjectivity of the Aryans was their consciousness of their own godliness, for 'internity' is just 'being-with-one's-self,' and to be with one's Self is to be with God...the Aryans "had no cause to worship an external divinity, for an external divine service bound by ceremony is only made obvious when one is not able to find God in one's own innermost being, and begins to see this outside his 'ego' and outside the world – 'up there in the starry heaven' (*Secret of the Runes* 52).

Although the mythographers revered these "beneficent powers" as the mighty movers of the spheres, there is no hint in the earliest traditions of worship in the modern sense of the word; there is recognition of their 'worthship' as universal powers who have graduated from former giant worlds and who precede us on an evolutionary path, blazing the trail of human destiny for the future aeons (Titchenell 13).

This reveals that Armanism is a part of (or indeed the ancient origin of) what is now referred to as the Left Hand Path, whereas Wuotanism is on the Right Hand Path. (The designations of Left Hand Path and Right Hand Path are a modern way of categorizing two separate but intertwined streams of spiritual philosophy and practice which have existed throughout all peoples at all times.) By this definition, then, most Odinist, Asatru and Theodish groups fall under the category of Right Hand Path Wuotanism. Nevertheless, Armanists tend to follow von List in believing that Armanism and Wuotanism had a harmonious relationship in ancient times. They also often believe Armanism and Wuotanism should continue to have a harmonious relationship in the present even though there are shortcomings in some Wuotanist groups. Armanism and Wuotanism are ultimately

compatible: they are two sides of the same coin, each of which performs its own unique, essential function. The two must work together for the benefit of the total Aryo-Germanic folk. Armanists consider Wuotanism, and its primary manifestations such as modern Asatru, to be a valid and worthwhile path: many Armanists also consider themselves Wuotanists or Asatru.

These days we often hear the modern idea that happiness cannot be found externally but rather must be found inside oneself. The basis of this idea is the same as the Armanen concept that the Aryan does not perceive and worship God as external, but rather he finds God and spirituality within himself.

...the human being can only re-discover the divinity within himself (the divine inwardness) after he has lost it, after he has searched for God unsuccessfully outside himself 'up there in heaven,' in temples and churches finally only to rediscover his God within his own heart on the painful journey through atheism -- and this time he does so in a way that will never be lost" (von List, *Religion of the Aryo-Germanic Folk* 45-46).

Gorsleben quoted the Eddas: "Put from your shoulder that which appears evil and orient yourself entirely according to yourself" (V).

While the Right Hand Path religious forms such as Odinism, Asatru and Theodism are valid and essential especially for the common people, from the Left Hand Path perspective, the Right Hand Path often contains various shortcomings. These can be summarized as: 1) The Fallacy (normal, exoteric unenlightened religiosity such as mainstream Christianity); 2) The Fantasy (Romanticized Retro-Heathenry); 3) The Foreign (religions too far away from your own heritage to ultimately be workable for you). Right Hand Path religious groups which have less of these three elements have a correspondingly greater validity and usefulness. The work of those on the Left Hand Path such as the Armanen is to see through these lies, to discard their sources, to find their way forward to immortality through truth and right order, and to find ways to present the higher concepts and goals in a way that can be understood and used effectively by the general folk.

Armanism and Racialism

When reading the works of the Armanen rune masters, a couple things become clear. 1) The Armanen were primarily and deeply interested in esotericism. 2) They were not universalists, and did not see esotericism, religion or culture as being separate from one's race. The Armanen esotericism is Aryo-Germanic, and our connection to the divine is through our blood, as is our ability to make full use of this esotericism. In this way, Armanism (except the later, universalist Armanism) holds the same general perspective as folkish Asatru. However, this folkish concept is controversial

and very foreign to the modern mind which has been programmed against such thinking; more will be made clear about the validity of this idea throughout the course of the book. The Armanen rune masters (except for Karl Spiesberger and Karl Hans Welz, who have expounded the Armanen runes in a non-folkish setting) were writing for people who were of German and/or of Aryo-Germanic descent.

In the modern western world which is dominated by the Political Correctness of the Liberal agenda, this perspective is labeled as racism. However, such a label means little because according to many modern Liberals, anything to do with the heritage, culture or religion of people of European descent, or indeed the phenomenon of white skin, is all incorrectly labeled as inherently racist. As these ideas are not reasonable and can be proven to be untrue, any claims from so-called anti-racist Liberals and Social Justice Warriors that Armanism and Folkish Heathenry are racist have no credibility and cannot be taken seriously.

The Armanen masters were racialists. There is a big difference between racism and racialism, though few are aware of it. Racism is defined by a hatred of a type of people different from one's own, and a desire to harm or destroy them. Racialism on the other hand, does not include hatred of others or a desire to harm them. Racialism among white people is incorrectly designated as racism, even though most People of Color (including those who claim that white racialism is racism) are certainly racialists themselves. The Armanen masters taught that we should love, support and work for the betterment of our own people. They taught that our culture, religion and esoteric knowledge and practices are our own, and that as such, we have a unique predisposition toward them. They taught that we should support and preserve our own kind.

The Armanen masters were a product of their time just as are all people of all times. Their esotericism stands alone above any temporal biases. In their day, such racialism was commonplace and not without justification, as Germany at the time was suffering greatly as the result of the actions of non-Germans. In many ways we have now come full-circle: in the present day, Germany and most of Europe is once again suffering greatly as the result of the violence and criminal actions of refugees and terrorists from other countries. This suffering has been spreading to the rest of the Western world as well. As such, the folkish message of the Armanen masters is as relevant today as it was a hundred years ago.

Armanism Versus National Socialism

Some modern Armanen make a point of distinguishing Armanism from National Socialism in the attempt to distance Armanism from racism and Neo-Nazis. Such modern Armanists will often point out that the work of the Armanen masters and their occult orders were shut down by the National Socialists: both Marby and Kummer were placed in concentration camps for being unauthorized occultists. As a result, a good case can be made to distinguish Armanism from National Socialism, both historical and modern.

On the other hand, some modern National Socialist writers have attempted to merge Armanism, Irmanism (see below) and National Socialism, which they treat as indistinguishable from one another. There is much of value in the German esoteric tradition prior to the development of National Socialism, of which post World War II National Socialists made use, and with which they have therefore become associated. However, it must be noted that Armanism, like runes and ancient Germanic tradition in general, predates National Socialist Germany and therefore exists independently of any such later developments of National Socialism.

In some cases Armanism has been continued and furthered within a National Socialist context. These esoteric developments have nothing to do with political ideology or racism and can be included in the corpus of Armanen lore. That such developments have taken place among National Socialists need not deter even those who abhor National Socialism from using and benefiting from these developments. To illustrate this point, there were many technological, scientific and medical advancements made in National Socialist Germany which have been used in the modern world ever since. For example, the first television broadcast was made by the National Socialists, but that does not mean that everyone who watches TV is a Nazi. Hitler designed the VW bug and was a vegetarian, but that does not make everyone who drives a VW bug or who is a vegetarian a Nazi. The validity and usefulness of these achievements exists independently of the political perspective or racial ideology of the National Socialists who made them, even for the Leftists and anti-racists who continue to regularly use and benefit from these National Socialist developments.

Similarly, the use of symbols like runes and the swastika (a universal symbol that predates National Socialist Germany by thousands of years at least) does not make a person a Nazi. Anyone can benefit from the great advancements made in National Socialist esotericism regardless of whether or not one agrees with the political ideology of those who developed them. Here, German esotericism is presented without such political biases.

The Word Aryan

The Armanen masters frequently use the word “Aryan” to describe the people, culture, religion and language that is now referred to as “Indo-European.” Armanism as defined by the early masters is Aryan esotericism, or rather Aryo-Germanic esotericism: belonging to the Germanic branch of the Aryan people. The word Aryan is attested as an ethnic label among the Indians, Iranians, Hittites (who wrote of non-Hittites as “nata ara,”) Greeks (Herodotus described the Medes as being called “Aryans” before they changed their name) and in the name of Ireland (Arya-land).

In modern times, the word “Aryan” has become a bad word because it has been associated with National Socialism and racism. As such, it is not politically correct to use the word “Aryan,” and anyone who does is liable to be called a racist even if they are not, and are not using the word in a racist way. The word has been criminalized by the Liberal political agenda. Underlying any such surface arguments is the political fact that the real reason that “Aryan” is a bad word is because it refers to people with white skin, and white people have been demonized in modern society by the efforts of the Liberal political agenda.

The scholarship concerning the word “Aryan” is full of contradictions. This is because the analysis and description of the word based on the Liberal political agenda is not consistent with the facts about the word and its ancient use. The problem of the scholars is that the truth of the word is very difficult to hide while telling the Politically Correct falsehood of the Liberal agenda. The result is two contradictory stories within the same presentation. I will examine these two stories here.

Aryan means “noble,” and it was the name the Indians and Iranians called themselves. Modern scholars admit that the word was an ethnic label in this way. However, scholars will then also then say that the word Aryan was a religious, cultural and linguistic designator, not a racial designator. Ethnicity is biological, not cultural. If the word Aryan is an ethnic label then it is a racial label and not exclusively a cultural label. These two contradicting stories are mutually exclusive: it is not possible to claim that they are both true at the same time. Certainly the idea of the word Aryan as a non-racial designator fits very well with the Liberal political agenda, whether that is actually the implication of the word or not.

If we further examine the ancient usage of the word Aryan we can clarify which of the two stories is the truth. In the 19th century, it was believed that the word Aryan referred not just to the Indo-Iranians, but to all the Indo-European peoples and the Proto-Indo-Europeans themselves. This perspective, which interestingly is not in line with the Politically Correct Liberal agenda, is no longer accepted by scholars. However, the modern academic perspective is in surprisingly consistent accord with the Politically

Correct Liberal agenda. It is quite unlikely though, that the natural world and human activity ordered itself in pre-history to be in accord with modern Political Correctness. Therefore the Liberal agenda-based interpretation must be flawed: it does not reflect the truth.

The idea that the word Aryan was the name of the Proto-Indo-European peoples was universally accepted in the 19th century and beyond, but today it is made out by Liberal scholarship to be a ludicrous impossibility. Let us examine what we know about the Aryans. We know that the group who invaded and conquered India was a relatively small group of warrior-noblemen who called themselves Aryans. We know from Indian sources that these Aryans primarily had white skin, blond or red hair and blue eyes, and that the pre-Aryan population of India had dark skin, dark hair and brown eyes. In early Vedic society, white Aryans functioned as the upper classes. The Aryans in India mixed with the pre-existing population; most modern day Indians are descended from both groups. That the Aryans in India were white is not some fallacious old story or poor, early European scholarship: it is a reality which is well acknowledged within Indian tradition. Even today in India there are people of noble decent who did not mix very much with the local dark-skinned population, and who therefore have white skin and features in common with Europeans. This is because they are descended almost exclusively from the Aryans.

A similar story is told of the Iranians, who still designate themselves Aryans (Iran = Aryan). A small group of Aryans who were related to the Aryans in India, and thus who also had white skin, blond hair and blue eyes conquered a pre-existing dark-skinned population and later mixed with them. However, there were specific groups of the Iranian Aryans who resided in remote locations and did not mix with the local population, and as a result have retained a greater proportion of white skin, blonde hair and blue eyes into present times. These groups include the Ossetes (Alans in ancient times; Alan = Aryan), the Yezidi and the Kalash.

Therefore it is not actually debatable that the Indo-Iranians had the traits of blonde hair, blue eyes and white skin. Nor is it debatable that they called themselves Aryans. The Indo-Iranians were not alone, but were part of a larger group of Indo-Europeans who were related both linguistically and ethnically. The Greeks, Romans, Slavs, Germans, Celts and many others spoke Indo-European languages that were closely related to the Sanskrit of India and the Avestan of Iran. It is no coincidence that these other Indo-European peoples also had the traits of white skin, blonde and red hair and blue eyes. Their ancestors in Greece and Rome mixed with the local Mediterranean populations with the result that today they often have darker hair and slightly darker skin, but they are still to a large extent genetically Indo-European.

In the north, the Germans, Celts and Slavs did not mix extensively with any pre-Indo-European populations, and therefore have retained the trait of white skin to the present day. In this sense, we have a greater genetic likeness to the Proto-Indo-Europeans and the ancient, unmixed Aryans of India and Iran. There is no question that the north and west Indo-Europeans are genetically, linguistically and culturally related to the Indo-Iranian Aryans.

While not all Indo-European peoples used the tribal designator Aryan in their later development, they would still have used it in earlier times. Liberal scholars claim that the word Aryan was not used as a tribal designator outside of the Indo-Iranians. However, to make this claim one has to conveniently ignore the name of Ireland (Ire- = Aryan).

Gorsleben wrote:

We carry a high name: Aryans! This word is a sanctuary, a temple for us. When we use this word, this is not in a one-sided race-political fashion, in which we meet this word often in our days, but it is in a purely biological and historical meaning, which enables us to show certain connections of a linguistic, religious, racial and historical kind, as cannot be achieved with any other concept.

The Ur-Aryans, our ancestors, called themselves this, as linguistic research proves to us, and there is no part of the earth which they would not have already reached in the most remote past. Aria = Sun-men, [which] they called themselves and they have been Sun-men, shining in the beauty of the body, power of the mind, warmth of feeling, and depth of the soul. Ar is an Ur-syllable, sanctified by the centuries, even millenia, since it was spoken. In most languages it means sun still in our days, or its symbol, the Eagle, the "Aar," which still in our days is a symbol of the sun, of the divine itself, appears in the coat of arms of the German empire, an offspring folk of the Aryans. We have all reason to honor this Ur-word that the god-man used to refer to himself and to make it again ours as our Ur-name and name of honor. All other names and concepts appear besides this one just as "invented," no matter how intelligently the reason for them has been established. The word itself gives us insight into where we come from, what is the right type of our mind, our body and our soul, what our future can be, if we bow down to its imploring sound. The immersion into our "Aryan-dom" will connect us back again with our past, and with this self-consciousness and security of self, which has been robbed from us with seductive sub-human whispering (Gorsleben ¶ 1).

The word Aryan is the rightful, original tribal name of our people. That it has been used for racist purposes is of no consequence because any and every word can be used for good and for evil. Such uses do not reflect anything inherent to the words themselves, rather they only reflect the *intent* of the people using them (this is where the idea of Political Correctness philosophically fails). Nor should the fact that anti-white Liberals wish to erase our identity and heritage be any deterrent to our use of the word Aryan, quite the contrary: their agenda gives us a greater reason to proudly preserve and make use of our most ancient tribal name. We can use the word Aryan in a non-racist way, and we do not have to care what anyone thinks about it. The word Aryan can and should be decriminalized. It is our name:

we have every right to use it. The word Aryan must be restored to its former glory.

Aryans and Non-Aryans Distinguished Without Racism

Gorsleben did not identify the primary characteristics of the Aryan as consisting of physical attributes. Rather, he wrote that the primary characteristic of the Aryans is that they are the ones who will not abuse wealth and power. The Aryan characteristics and connection to God can often be found in those of non-Aryan appearance while those of Aryan appearance can be devoid of such characteristics. This is because in fact all modern humans (*Homo sapiens sapiens*) are partly genetic descendants of the Aryan gods. "Considering the extensive racial hybridization, many of the Aryan characteristics can be found in non-Aryan bodies. Conversely, not every blonde and blue-eyed mask guarantees an Aryan spirit and an Aryan soul" (Vᚱ).

Dysgenics

Dysgenics is usually only mentioned in conjunction with eugenics. There is no need to discuss eugenics here, but dysgenics is an important and relevant concept to the topics of this book. Speaking of eugenics in anything other than the deepest critical terms is fully politically incorrect in our modern western world, which is dominated by the anti-white Liberal political agenda. The actual concept of eugenics (as opposed to the common sensationalist, emotional-reactionary view of the word) must nevertheless be briefly examined for the sake of reference.

Eugenics is defined as: "up-breeding through genetic selection." Nature, when left to its own devices, is eugenic because through natural processes, positive genetic traits are selected while negative ones are eliminated (therefore by modern Liberal definitions, Mother Nature is a racist, as are all agricultural producers). Primitive societies continue to be subjected to genetic selection in much the same way as other organisms are. But this is not so in a civilization, where the mentally and physically impaired no longer die out as they would in a raw state of nature, but are more likely to survive and breed." "Nature simply does not want racial degradation, but it is striving toward a breeding in an upward direction of humans at all cost" (Gorsleben Vᚱ).

A civilization may reach a stage where the selection mechanism is completely reversed: the most creative and intelligent have fewer or no

offspring, and must support the increasing proliferation of the least intelligent and creative. This may continue until there are no longer sufficient numbers of the intelligent and creative to sustain a civilization, and it collapses. This is the situation and the state of modern western civilization at present. The Liberal idea of encouraging all manners of ill health, both physical and mental, and its emphasis on equality instead of equity, favors the least able and the least fit for every aspect of society, from employment to positions of power to reproduction, while doing everything possible to limit, remove and destroy the most able and most fit. Those of this perspective work to thwart, conquer and eliminate nature. However, they cannot be successful, because the laws by which the universe operates are nature itself, and therefore cannot be thwarted. No amount of ignorance, lack of acceptance of reality and wishful thinking can change this fact.

“The freely and mentally working Aryan as artist, scholar or poet of our days often earns barely during a whole week what a cabbage-preparer earns in an hour. The most noble products for the well-being of a folk (∇Υ) have no value anymore during the time of racial decline, therefore nobody pays for them” (∇Λ). The cause of this phenomenon is dygenics. Gorsleben notes the problem in his own time which was almost a hundred years ago now, but the problem continues on to this day in exponentially greater proportions.

A dysgenic society such as ours no longer values anything spiritual or creative. The result is that creative and intelligent people must continually battle the dygenics of their society in order to survive and to reach their full potential. However, creative and intelligent people are for the most part unsuccessful in a dysgenic society because what they have to offer in terms of their work and contribution to society is not valued or supported financially by society. Rather, such a society puts its funds toward the most spiritually and artistically void, lowest, most mundane and inane forms of entertainment. Only the best and brightest members of society have interest in the work of the intelligent and creative person, but the best and brightest, though generous with their funds, are too few to comfortably support the intelligent and creative individual.

As a result, intelligent, creative, talented, able-bodied, hard-working individuals are frequently unable to make a living from any type of work that is within their propensities. They are forced to work miserable, low paying jobs. As a result of their poverty and inability to work according to their propensities, they are often without hope. They are prone to escapism, depression, addiction and crime. They often become dark and jaded, and can use their talents in destructive ways. Such can also be the case for any group of people who is constantly subject to racism and sexism and who are proclaimed to be worthless, such as straight white males. The only way to a better life for these individuals is to cultivate the magical abilities and vril

required to change their destinies at the root of creation, such as is offered by the Armanen teaching and practice.

Armanism, Wuotanism and Irmin-Kristianity

As previously mentioned, von List defined Armanism as the secret doctrine belonging to those of knowledge (esotericism). Wuotanism, on the other hand, is the general religious doctrine of the people (exotericism) (*Religion of the Aryo-Germanic Folk* 2). Armanism is really the old Aryan religion and mysticism (in a predominantly but not exclusively Germanic context). This is the Aryan religion of which Zoroastrianism and Rig Veda religion are reflections. However, the Armanen masters believed that the surviving Aryan religions are but remnants of a much older form of Aryan religion which originated in Atlantis and or/Hyperborea, from which many of the world's religions descend, including that of the Babylonians, Sumerians, Egyptians and even south American tribes. This ancient religion has many of the features of Christianity even though we are told that the Christian religion did not exist until thousands of years later.

This of course poses a significant problem: if Christianity is only 2000 years old, how could its major features have existed in many cultures thousands of years earlier?

Whether Chaldean, Sumerian, Persian or Egyptian, – or indeed, as we shall see, from Central Africa or the Americas, they seem to have come from a single, highly advanced source of intellectual understanding. It is almost as if long ago, there was one virtually cosmic religion that eventually and gradually deteriorated over eons (Harpur 23).

It should be noted that while most modern writers who are aware of this phenomenon characterize the ancient religions which contained the qualities of Christianity as “paganism,” the Armanen masters and other German occultists of the early 20th century tended to see the ancient religion as the *true ancient Christianity*, which the later Judaic Roman “Christians” absconded.

In the context of Armanism it is more appropriate to follow the perspective of the older German writers. Therefore here, I will distinguish the true ancient “Christian” tradition by spelling it with a **K**, while the modern forgery of Judaic-Roman Christianity and its later derivatives will be spelled with a **Ch** in the normal manner. It is also important to note that the pre-Judaic, pre-Roman-Christian practitioners of the many variations of this faith would not have designated their religions as Christianity, and would not have called themselves Christians, either spelled with a **Ch** or with a **K**. In the modern world where labels are so important to our

understanding of everything, this fact has prevented some from “seeing” the more ancient “Kristianity” as existing in pre-Judaic-Roman-Christian times. Similarly, when referring to the true Aryan god on which the modern Jesus is based, I will use the name Kristos instead of Christ (the false historical Judaic-Roman figure).

Wiligut wrote of an ancient Aryan “Irmin-Kristianity” which had been around for thousands of years before the supposed “time of Christ.” He was certainly correct, which can be proven by the fact that every feature of modern Christian religion can be found among the many peoples of the world from times *before* they had contact with modern Christians. While the Christian myths, symbols and rituals are present in many ancient cultures, in particular they are found extensively and completely in the pagan religion of ancient Egypt. “There is nothing the Jesus of the Gospels either said or did...that cannot be shown to have originated thousands of years before in Egyptian mystery rites and other sacred liturgies such as the Egyptian Book of the Dead” (10). This fact was noted even by St. Augustine, who wrote: “The very thing which is now called the Christian religion existed among the ancients also, nor was it wanting from the inception of the human race until the coming of Christ in the flesh, at which point the true religion, which was already in existence, began to be called Christian” (*Retractiones*).

Even “all of the Old Testament materials...derive from Egyptian antedants” (155). New genetic studies have shown that the Egyptian Pharaohs were Indo-Europeans (Aryans) who had more DNA in common with a modern Englishman than with a modern Egyptian. What later became known as Christianity was their ancient Aryan-Egyptian religion. In this way it is revealed that what became known as Christianity was in fact an ancient Aryan religion. That the ancient Aryan Egyptians shared this religion with so many other peoples of the world, including south American tribes, indicates a common origin for all of them. The Armanen masters considered this common origin to be Atlantis. Therefore those who follow this school of thought understand the true ancient Kristianity to have been the religion of Atlantis. The Jews made copies of the ancient Kristian material (Gorlseben and others believed there to be ancient Aryan-Atlantean texts, but whether the material was oral or written is not known), but wrote themselves into it as if it was their own history and religion. This was the first stage of appropriation. Now, the lie that the ancient Atlantean and Aryan texts and religion were Jewish in origin has been told for so long that it is impossible for most people to believe otherwise even when presented with irrefutable proof.

The second stage of appropriation was with the Roman church. The church historicized the more ancient Kristian myth and turned the mythical Kristos into a historical human. “...The church converted a whole mass of

romantic legends or myths into so-called history” (Harpur 53). A host of scholars have documented “a horror story of book burning, forgery and deliberate fraud over the late second, third and fourth centuries” by the likes of the early church fathers Irenaeus, Epiphanius and Eusabius (Harpur 54-55). Sometimes the early church fathers even admitted their forgeries in their own writings. The early church fathers stole their religion from the pagan peoples, burned all documentation of it having originated elsewhere, re-wrote the ancient myths and rituals as history, repackaged them and sold them back to the pagans at a high price with themselves as the beneficiaries. This is the lie and the legacy that is continued in the modern church. Harpur, in his book *The Pagan Christ* aptly named the chapter dedicated to this topic “The Greatest Cover Up of All Time.”

The full story of the ancient Aryan Kristianity is beyond the scope of this book. For more information, see the academic works of Tom Harpur, Godfrey Higgins, Gerald Massey and Alvin Boyd Kuhn. Suffice it to say that the Armanen masters, who were well aware of the above mentioned facts, were not simply unable to completely give up an attachment to Christianity as many modern Retro-Heathens incorrectly assume, but rather they had good reason to include elements of our ancient Aryan Kristian tradition in their philosophy, writings, systems and symbolism.

Adolf Schliepfer wrote about the Irmin-Kristianity of Wiligut. Schliepfer confused the distinction between Armanism and Wuotanism by calling von List a Wuotanist. He lumped the Armanists and Wuotanists together against the “Irmin-Kristians,” but this was not von List's definition, nor was it Wiligut's. Von List distinguished the Armanen from the Wuotanists, as has already been discussed. Wiligut, on the other hand, appears to have followed von List's definition except he replaced Armanists with Irmin-Kristians, and saw an adversarial relationship between the two, where von List had described a harmonious relationship between these two classes of religionists. Von List's definition and description is the most useful, and is the one adopted in this book. It should also be noted that Wiligut's idea of Irmin-Kristianity as a salvation religion has nothing to do with Armanism, so in that sense Armanism is closer to Wuotanism, as Schliepfer says. However, Armanism and Wuotanism are indeed best distinguished by the characteristics described by von List.

One useful thing Schliepfer does point out is that for modern Judaic-Roman Christianity and ancient Aryan Irmin-Kristianity, “in both cases we are confronted by a salvation-religion which we Wuotanists, as adherents of the 'joy of creation' must reject” (Flowers and Moynihan 164-165). Schliepfer defines a salvation religion as “...a religion which seeks to shorten the path through matter or earthly life...shortening the natural period of evolution of the Stone People [the non-Hyperborean inhabitants of the earth and their descendants] in order that they might once more ascend to

the 'higher plane' as quickly as possible. This is opposed to the Wuotanist perspective of the body for our happiness and the joy of our existence, in which any 'shortening of the way' in the evolution of the cosmos or humanity loses its meaning" (Flowers and Moynihan 164).

Aryan Kristianity

Gorsleben argued that because the qualities of Christianity are inherent to many pre-Christian religions that the heart of Christianity was not invented out of Judaism 2000 years ago, but in fact the bulk of the Judeo-Christian tradition was borrowed from pre-Christian Aryan religion. Kristianity was originally the solar cult of the spiritual sun (the Black Sun) which had the Golden Sun for its external symbol. This seems to have been the belief of the other Armanen such as von List, Kummer, and also others such as Wiligut. A good case can be made for this by comparing Judaism and Christianity with pre-Judaic and pre-Christian religions. As discussed above, all of the essential qualities of Christianity are found in earlier pagan religions. Many aspects of the religious philosophy of both Judaism and Christianity can be proved to have been borrowed from the Aryan Zoroastrians.

Much of the contents of the New and Old Testaments reflect the old Aryan religion. This religion was shared by the Sumerians, who were relatives of the Aryans, both groups being descended from the Atlanteans and Hyperboreans. The Sumerians passed this Hyperborean-Aryan tradition down to the Babylonians. As Zoroastrianism was the first monotheistic religion and Abraham was from Ur, Chaldea, he was clearly influenced by Zoroastrianism, which closely reflects the Ur-religion of the Hyperboreans. Further Zoroastrian and Aryan influence was adopted by the Jews during their time of exile in Babylon.

All of the attributes of the person of the so-called historical Jesus existed 200-300 years prior to the time of Christ, as is shown in the Black Sea scrolls and the Gabriel stone. The existence of a human Jesus 2000 years ago stands disproved. Jesus was originally an Aryan god whose myths were adopted by the Jews in Babylon. The idea that Jesus was a historical Jew, and that Christianity is based on Judaism is nothing but an lie and an illusion, albeit one that is so deeply entrenched that is nearly impossible for people to see the truth underneath it. Only the negative qualities of modern Christianity can be actually attributed to Judaism and the late, corrupt imperial Romans.

Von List claimed that the new form of post-Judaic Christianity failed to take hold of the Germanic people because of reasons of language. The original holy language of the Aryans determined what needed to be

brought into pragmatic expression. The language is a "holy secret language within the high secret tribunal of Armanendom...which has been maintained as a secret doctrine right up to our time in the form of Armanism" (von List, *Religion of the Aryo-Germanic Folk* 3). This is the secret as to why Germanic Christianity is actually Germanic religion: the Christians failed to create a new language to describe their religion, so it was the Germanic languages which were used to express the Christian religion. As such, the Germanic languages ended up describing and conveying native Germanic religious ideas and concepts rather than the Christian concepts that were intended.

When the Germanic peoples adopted Roman-Judaic Christianity, to a large extent it was not Christianity that changed them, rather it was they who Germanized Christianity, as is largely demonstrated in *The Germanization of Early Medieval Christianity* by James C. Russell. The Christianity of the Germanic peoples was not very "Christian" either from the beginning of conversion times or throughout the centuries up to the enlightenment period in the 1800s. Rather, Germanic Christianity had distinctly Germanic characteristics and flavor. In this way, the Germanic Christianity we see from the Middle Ages is really a reflection and continuation of the ancient Aryan Kristianity more than it is a reflection of the Roman-Judaic plagiarism.

Further, a deep understanding reveals that spirit, religion and culture are inseparable from blood. This means that even when the external symbolisms of a people, such as the Germanic people change (as they must in different Zodiac ages) it will still be the same old religion of the people which they are practicing, only in a new guise. Just because one expression of Aryo-Germanic religion is different from another does not mean that one expression is valid and another is not. Our religion and culture are retained in our Blood Memory: no element of religion or culture can ever be truly lost. Symbols may go dormant for a period, but will eventually re-manifest when the time is right. There is no need to lament over the aspects of our culture and religion which were supposedly lost in the conversion to Roman-Judaic Christianity. As long as the people, the blood, survive, so will the religion and culture. The Aryo-Germanic people have always practiced our own Aryo-Germanic religion, regardless of what external form it takes. This true, deep religion of the Aryo-Germanic people is the real definition of Armanism.

The Goths were the first Germanic people to "convert" to Christianity, but the Armanen masters claim that Gothic Christianity is not only the Germanized version of Judiac-Roman Christianity, but that, like Templar Christianity, it is a survival and a reflection of the much more ancient "Aryan Kristianity" that preceded the Christian era as well as the Jewish "Christianity" which was largely invented by Paul of Tarsus. When

the Armanen masters wrote of "the Goths," they did not just mean the historical Gothic tribes which began to appear in the early centuries of the first millennium CE. Rather, to the Armanen masters, the Goths are "the Good Ones," the Gods, the People of God" -- the Aryans and Hyperboreans. The historical Gothic tribes were the descendants of these elder Goths, and the Arian Kristianity of the historical Goths (which in the historical period was always distinct from Roman Christianity by being an "Arian heresy") was not simply a conversion to Judaic-Roman Christianity, but rather was a continuation of their own ancient Gothic-Aryan Kristianity. Gorsleben even suggested that Germanic Kristian texts such as Wulfila's Bible and the *Heliand* may not actually have developed from the Judaic-Roman version of the scriptures but rather are remnants of the original Aryo-Germanic texts which the Jews and early church fathers appropriated.

As mentioned above, it is well established that the good qualities of modern Christianity did not come from Judaism and were not a new development, rather its deity, myth, symbols, ritual, celebrations and teachings have their origin in Aryan religion. On the other hand, the negative aspects such as oppression, exploitation by professional priests, fear, guilt, anger, self-hatred and personal dis-empowerment are reflections of the Old Testament god (the Demiurge), have their origins in pure Judaism and have nothing to do with Aryanism or the original Aryan Kristianity. These negative elements continue to distinguish the Abrahamic faiths which are based on them: modern Judaism, modern Christianity and Islam. Gothic/Esoteric Kristianity restores the true and ancient Aryan "Kristianity" of our ancestors while removing the errors and falsities which were added to our native faith which enabled the henchmen of the evil Demiurge to oppress, control and destroy us in order to serve their lord's agenda in this world. Gothic/Aryan Kristianity is revived in modern times in the Gothic Church of God.

Kristos is "the Son," the messenger, the good creator who animates the material world with spirit, and who resides in the Black Sun. The sacrifice and death of Kristos is the cooling and "death" of the Black Sun, the energy of which was spent to give new life. The real solar deity of Kristos is connected to the Black Sun, not to the Golden Sun. Kristos represents the People of God, the elder Goths. The concept of the People of God as found in the Old Testament in reference to Israel originally did not refer to the Hebrews, who only took this idea from the Aryan Hyperborean tradition. The real People of God were the Hyperboreans and their Aryan descendants who have also been sacrificed and have declined in the Age of Pisces. Now in the age of Aquarius the Black Sun will be reborn. This coming event corresponds to the myth of the second coming of Christ, and will result in the Aryans being restored as we evolve into the 6th root race.

The Armanen tradition is not rigid in its use of symbolism, placing rather a higher value on that which is symbolized than on the symbol itself. As such, some of the Armanen lean more in the direction of Wuotanism and Germanic heathenry, while others lean more in the direction of Aryan Kristianity. The Armanen masters were not afraid to explain Armanism using both Germanic heathen and Aryan Kristian symbols and terminology: the essential Aryo-Germanic truths and myths can be accurately conveyed using both systems, which are connected at their roots in the most ancient heathenry. This Armanen practice of conveying Aryo-Germanic truths with both systems demonstrates how it is possible that the Germanic people have been able to validly practice modern Germanic Christianity for so long: they have seen in it less of the Judaic-Roman falsehood, and more of the ancient Aryo-Germanic truths.

Historically speaking, it is not the Germanic way to be afraid of things that are perceived as foreign or to bury our heads in the sand and pretend that an invasive religion like modern Christianity never existed. According to von List, the lesson of the NOD rune is: "Use your destiny, don't fight it." Or put another way: "live your Garma consciously, because you cannot escape it." In other words, in the Armanen way, one does not deny or ignore developments one finds unfavorable; rather, one needs to use these to create the good that one desires. Therefore, the Armanen masters do not shirk from such things and try to eliminate all traces of Christianity in order to restore a putative original heathen religious purity. Those modern heathens who do this miss out on the great amount of Germanic culture, lore and religion which are preserved in Christian sources.

One of the main reasons that the idea of purifying Germanic heathenry from Christian influence is unworkable is that the very scholars who intentionally lie to us about the nature and origin of our people and traditions in order to serve those of the Globalist/Liberal political agenda who fund them, are the same scholars who tell us there is Christian influence in surviving Germanic heathen religion. These scholars do not acknowledge that the true Christianity is an ancient Aryan religion that was only later appropriated by Jews and Romans. Further, they also tell us that the Edda and all surviving Germanic religious material has a very late composition date, when in fact the material is far older. As such, we are told that the only explanation for the similarity between the two is that the Edda must show Christian influence. The truth, however, is that the similarities result from the common ancient Aryan root of both traditions. The academic claims of the specific ways in which the Edda apparently shows Christian influence are not proven and are far from certain: rather they are nothing more than unverifiable speculation based on an untrue assessment of the origins of both Christianity and the Germanic heathen sources. As such, to eliminate or discard this material from the Edda and other Germanic sources

from Christian times based on such shaky ground is to ignorantly throw away important parts of the Germanic religious belief and tradition.

Rather, it is better to acknowledge and accept the long-time presence of Christianity among our folk, take it over, re-valorize it, make it our own and restore it to the ancient Aryan Kristianity of our most ancient ancestors. In this way it can be redeemed and purified in the same way it was among our ancient ancestors. As such, in this book I have used symbolism from both of these valid Aryo-Germanic systems, as did every Armanen master.

In this way, Armanism forms a bridge between Germanic heathenry and Aryan Kristianity. Modern Judaic-Roman Christianity and its more recent Protestant derivatives have made too many mistakes and have done too much damage in the world to maintain any significant credibility among most modern western people. Christianity now has a bad reputation and negative connotations from which it will never recover. The church is dying, and cannot be revived because it now stands discredited and so many people carry insurmountable baggage surrounding Christianity. Christianity will never again be the religion of the people. As such, any attempts to revive, restore or make use of Christianity as an *exoteric* religion in any permanent way will ultimately be in vain. Aryan/Gothic Kristianity can now only function as an *esoteric* tradition which can be made use of by Armanists, magicians and the like. A Germanic person, whether or not a Germanic heathen, can validly be an Esoteric/Aryan/Gothic Kristian if they understand the tradition as ancestral. However, the only *exoteric* tradition that is now viable for our people is Germanic heathenry, and indeed one could argue that Germanic heathenry was the only tradition that was ever viable as an exoteric religion for Germanic people.

Armanen Versus Modern Retro-Heathen Perspectives

“In no way do we want to return to the old ‘faith.’ This is so because each era has to coin its own specific expression” (Gorsleben Ƴⱱ).

Armanism is not well accepted by modern heathens. This is especially true of Liberal heathens, many of whom are Politically Correct Social Justice Warriors who spend most of their time and energy attacking any white heathens who they (usually incorrectly) perceive as racists. They claim to be of the Germanic heritage and tradition, yet they support the interests of everyone except their own people, not because they actually care about the well-being of others, but because they are terrified of being incorrectly labeled as racists for their own interest in Germanic heritage.

Such Liberal heathens are too ignorant, misled and closed-minded to see the validity of Armanism.

Retro-Heathens also generally do not accept Armanism. Retro-Heathens place a high value on what they perceive as ancient traditionalism, which is required by them as a mark of authenticity for modern heathen practice. Most Retro-Heathens reject the work and practices of Guido von List and the other early Armanen rune masters as being a misguided proto-New Age movement which made use of non-Germanic sources and material. However, this perspective on Armanism will be challenged here.

Retro-Heathens accuse the Armanen masters of not being free from Christian biases, in other words, of being less evolved practitioners of Germanic religion than modern Retro-Heathens think they themselves are. However, even a brief reading of any Armanen master will show that they had nothing but disdain for modern mainstream Christianity, and spoke instead in favor of an ancient Aryan, Atlantean Kristianity which predates modern Jewish based Christianity by thousands of years, and which has been absolutely proven to have existed (see the above section for more information). While it may appear otherwise to heathens, there is actually nothing truly objectionable about the "Kristianity" of the Armanen masters, because the Armanen masters were fully aware of the difference between mainstream Christianity (which they completely rejected) and the earlier, authentic pagan "Kristianity" which they endorsed.

These same Retro-Heathens for the most part believe in the Germanic gods as exoteric, external beings. They often take the Eddas, myths and legends literally and historically. In so doing, it is they who are not free from Christian bias: the very idea of myths as literal and historicized ultimately has its origin in the intentional and proven untruth of the early church fathers that Jesus and Christian mythology were historical.

The Retro-Heathen ideology requires that a heathen belief or practice must be an ancient one that was actually believed or practiced by the elder heathen in ancient times in order to be considered valid. Modern beliefs or practices, or those influenced by or borrowed from other cultures or even Germanic tribes other than one's own, are considered to be inauthentic and unacceptable.

Most of such Retro-Heathens practice Viking Age Scandinavian or Anglo-Saxon heathenry, but they often don't manage to consistently conform to their own ideology. For example, most Retro-Heathens use the Elder Futhark runes even though it would be more in keeping with their Retro-Heathen ideals for the Norse/Viking Retro-Heathens to use the Younger Futhark and the Anglo-Saxon Retro-Heathens to use the Anglo-Saxon Futhark. In this we can see immediately that the Retro-Heathen ideology has a tendency to be selective and to operate by a double-standard:

Retro-Heathen criticisms of supposed in-authenticity tend to be applied more studiously to other Germanic practitioners than to themselves.

A Retro-Heathen would argue that instead of making use of such supposed “new inventions,” which they would label as neo-paganism, that we should instead “pick up where we left off” before the coming of Christianity. Practically speaking, for the most part this means returning to the heathen beliefs and practices of the 400s CE in England or slightly later in Scandinavia. One major problem is that little actually survived about the heathen beliefs and practices of these times, especially in England. As a result, the Retro-Heathen recognizes the need to “fill in the gaps” and have a “living, organic, evolving tradition” that can change and grow with the people over time.

So on the one hand the Retro-Heathen says only elder practices are valid, and on the other, invents what he needs as he goes along out of necessity. How is this any different from what was done by Guido von List and the other Armanen rune masters? The Armanen belief and practice was certainly heathen and informed by ancient heathen beliefs and practices. Then they filled in the gaps and continued the ancient heathenry as a living tradition. One major difference was that because the Armanen masters lived in Germany a hundred years ago and more, they had access to sources and living tradition (both folk customs and traditions which had been passed down in certain families) that we at the time of this writing do not. Further, the Armanen masters lived in a time when biased modern scholarship had not yet managed to discredit and cover up many truths of history. The modern Retro-Heathen, on the other hand, tends to closely follow the modern biased scholarship which has become devoid of many ancient truths. Therefore the Armanen tradition actually offers greater potential continuity with ancient heathen belief and practice than does modern Retro-Heathenry.

The Retro-Heathen and the Armanen before him simply took slightly different paths in “picking up where we left off” and continuing the tradition of the ancient heathen. While Retro-Heathens like to think of their beliefs and practices as more authentic than that of the Armanen, it is not actually so because of 1) how little survived concerning ancient heathen practices and 2) what is known often involves human sacrifice and other rituals that are either illegal or beyond the ability of the modern Retro-Heathen, with his modern thinking and lifestyle, to either stomach or perform. It is not that a particular practice actually *is* more ancient or authentic than another, rather it is that some practices are *perceived* to be more ancient and authentic than others based on the Retro-Heathen's personal romanticism, reification, values, personal preferences, likes and dislikes. Then in order to validate his personal preferences, the Retro-Heathen value judges most of the attempts of others to recover Germanic tradition to be inferior.

Retro-Heathen groups tend to be constructed on the basis of a snapshot in time from a particular period, usually from around the 400s-900s CE. Retro-Heathens tend to consider anything that comes from after this snapshot in time to be contaminated by Christianity and therefore having no value, and anything that comes from before this snapshot in time to be too early for us to know enough about and therefore also having no practical value. Therefore the Retro-Heathen does not incorporate anything into his belief or practice that comes from before or after his preferred snapshot in time, in addition to anything perceived as being outside of that particular tribal boundary. The result is an extremely narrow and stagnant viewpoint that leads to a sterile and moribund religious belief and practice.

Anything that comes from after the snapshot in time “doesn't look right.” The culture is different from his preferred snapshot time. None of it seems heathen enough to him. The features of different time periods do not act as sufficient symbols or “structural links” to connect him to his time of preference. However, not much is known of heathenry even from the snapshots in time favored by most Retro-Heathens.

The real reason specific snapshots in time are preferred is that the Retro-Heathen has a romantic attachment to a particular time period. It isn't about the religion, it isn't about authenticity. It is about the romanticism of Vikings, early Anglo-Saxons or some other group from a similar period. It is about dressing up and pretending it is still the Dark Ages. It is about liking, idealizing and preferring the people and culture of that time period because his religion is not about functionality or advancement, or successful religious practice. Rather his practice is largely recreational in nature: playing Vikings in his spare time is fun and makes a great escape from the uninspiring, mundane modern world and life. So he continues along the narrow path of his romanticism for decades while being highly critical of everything and everyone else, rationalizing and making seemingly “high minded” and religiously and philosophically sophisticated and responsible arguments to justify his romanticism without recognizing it or admitting it for what it truly is.

The Armanen, on the other hand, have no romantic snapshot in time. The Armanen masters turned to the continuum of the *entire* known tradition of their ancestors from earliest Hyperborean and Aryan (Proto-Indo-European) times (including the practices of their Indo-European cousins) up to their present time. This is one of the fundamental differences between Retro-Heathenry and Armanism. The Armanen perspective is much more in line with what the ancient Germanic heathens thought and did than is the so-called “Retro-Heathen” perspective.

It is true the early Armanen borrowed ideas from other traditions, such as Kabbalah, Christianity, and Indian yoga. They did this because they had a different viewpoint than the modern Retro-Heathen. The Armanen

considered these borrowed elements to be Germanic and Aryan in origin and nature. They had good reasons for doing so, which are not well-known today because this information has been eliminated by scholars of the Liberal political agenda. As a result, in modern times this perspective is not well accepted. However, there is actually significant evidence to indicate that the Armanen were correct in this assessment. In this way, the supposed eclecticism of the Armanen is an illusion. However most Retro-Heathens will not tend to research the reasons why the Armanen came to this conclusion because they tend to accept without question what they have been told by modern scholars who serve the Liberal political agenda, and what they have learned from their fellow Retro-Heathen before them.

What would the ancient Germanic heathens have to say about the difference of opinion between the Armanen and the Retro-Heathen? Knowledge of ancient Germanic practices shows very clearly that the ancient Germanic peoples were not so exclusive, insular and xenophobic as modern Retro-Heathens are. As I discussed in my book *Gaut's Descendants*, history and archaeology show that only a small handful of ancient heathens were insular, and xenophobia was not a common Germanic trait (142-143). Edred Thorsson makes note of this fact in *The Northern Dawn* as well:

The presumption that the archaic Germanics ever consciously rejected anything because it was deemed "un-Germanic" leads to a variety of misinterpretations. That sort of *xenophobic mythology* is more at home in the Middle east than it is on the far northern Indo-European frontier. Foreign influences, as long as they posed no obvious challenge to basic Germanic cultural values, were probably viewed as opportunities for gaining various sorts of advantage (24-25).

Therefore we can see that the Retro-Heathen perspective on these matters is not actually more ancient and authentic than Armanen perspective. The Armanist incorporates useful things from other cultures while recognizing them to be from the Aryan and Hyperborean tradition. The ancient heathen did the same, but the modern, so-called "Retro-Heathen" does not practice heathenry in this manner of the modern Armanen or the ancient heathen. A case can certainly be made that what is termed "Retro-Heathenry" is in fact little more than a modern ideology which only *believes* itself to be more ancient and authentic than anything else, but without being so in reality. The real, ancient authentic elder tradition is better reflected in Armanism.

The Retro-Heathen places himself far above the likes of Guido von List and the Armanen, whom he sees as "unheathen." However, as is so often the case, the lesser man looks down on the greater man. The religious and philosophical contribution of von List and the Armanen is almost unparalleled among modern heathens. There is scarcely a modern heathen whose work can compare with the quality and depth of thought of von List.

Most are unaware that the movement of modern heathenry and runes in fact traces its origins to the Armanen and von List, and modern heathenry would in fact not be where it is today without von List.

This comparison between Retro-Heathenry and Armanism should serve to make it clear that Armanism is more traditional than Retro-Heathens usually believe, and that Retro-Heathenry is actually a modern ideology that in many ways is less ancient and authentic than the Armanen perspective. Therefore, Armanism offers us a more solid base for a way forward in pursuing the practice and continuation of the ancient heathen ways, as well as numerous other unique benefits.

Chapter 2: Hyperborea, Atlantis and the Aryans

“Neither by ship nor on foot would you find
the marvelous road to the assembly of the Hyperboreans...
Never the Muse is absent
from their ways: lyres clash and flutes cry
and everywhere maiden choruses whirling.
Neither disease nor bitter old age is mixed
in their sacred blood; far from labor and battle they live.” -Pindar



Figure 9: Arctic continent on the Gerardus Mercator map of 1595.

Hyperborea was the original homeland of the Aryans, located in the North Pole region. The name means “extreme north” in Greek. In modern times, the existence of Hyperborea is denied along with every other aspect of Aryan heritage. However, the Hyberborea tradition was known to the Armanen masters and was an important part of Armanendom. Gorsleben states that life originated at the north Pole. Because of cooling, humans expanded from there and spread over the whole earth (34). As will be seen, this idea is in accord with many ancient writers and sources from numerous cultures. Hyperborea was also called Thule, or Ultima Thule. The Greek account of Herodotus (450 BCE) describes Hyperborea in some detail. The Northern homeland was also mentioned by Hesiod, Homer, Aristeas, Pindar, Simonides of Ceos and Hellanicus of Lesbos. Hyperborea was clearly a solid part of the Greek tradition. Hyperborea is the place where the sun sets and rises only once a year (the arctic circle) and the inhabitants live for a thousand years in perfect happiness.

While Hyperborea was quite well-known in ancient times, even most educated people today have never heard of it. The reason is because

over the centuries, knowledge of Hyperborea has been intentionally suppressed in order to further specific religious and political agendas. This suppression began with the early church fathers because knowledge of Hyperborea contradicted human history as described in the Bible (at least according to the Roman Christian interpretation of the Bible). Nevertheless, knowledge of Hyperborea was much greater in past centuries than it is today. For example, Hyperborea was casually mentioned in literature such as *Moby Dick* with no explanation, which indicates that any learned person, and even many ordinary readers would have been familiar with the original northern homeland. Since then, a sinister agenda has arisen which has suppressed every aspect of the Aryan identity and heritage, as discussed above.

Knowledge of Hyperborea survived in numerous other cultures as well. The Indian philosopher Tilak in his book *The Arctic Home of The Vedas* showed how Hindu traditions come from an earlier civilization of the north Pole. There are numerous references regarding geography and the heavens throughout the Vedic and post Vedic literature which can only be explained if the the composers were drawing on material passed down to them from their ancestors who had lived in the north Pole region. The Aryan conquerors of India who wrote the Vedas were descendants of the ancient Hyperboreans.

Among the Iranians there is strong evidence to indicate that the Aryan ancestors of both the Indian and Iranian peoples originated in the North Pole region. Hierocles and Clement of Alexandria identified the Hyperboreans as Scythians, a northern Iranian tribe. In Zoroastrian tradition as given in the *Manual of Khshnoom*, Hyperborea is the original homeland of the Aryans. Alternate names for the region are Mount Alborz and Airyana Vaeja, as mentioned in the Zoroastrian holy book, the *Avesta*. This land is said to consist of the upper 1/3 of the globe, and it is the lowest of seven Keshvars. The other six Keshvars are ethereal. Airyana Vaeja is seen as being almost completely free from the influence of Ahriman (the evil one, the Demiurge) and is understood as a spiritual world within the material world: while Hyperborea is on earth, it is not fully material, rather it is connected to the heavens and is not subject to ordinary material laws to the same degree as the rest of the earth. In the *Manual of Khshnoom* it is stated:

We learn from Yd. 19.4.11 that Holy Zarathushtra was born in Airyana Vaeja...which is buried under mountain deep snow since over 10,000 years. Hence scholars do not know of its existence or geography...owing to [an] ice age, the population in Airyana Vaeja known as the Aryans (Lit. meaning "of noble birth") gradually moved down in batches, with Gayomard as the first king, to their ancient original fatherlands in the known material world. These original fatherlands were, according to nature's curriculum, unpopulated since the time of the World Deluge, which had occurred some 27,000 years before...some idea of the glorious life in Airyana Vaeja and the Prophet-Kings that ruled there during these 27,000 years can be found in "Dabistan"...However, before the Aryans arrived on the plains of the known material

world, inferior souls had begun to appear on the earth as demons and had assumed possession of the lands. Here started great feuds. The Aryan leaders possessed great spiritual powers of the White side, while the aborigines, that is, the demons, were masters of evil arts and other great powers of sorcery of the Dark side. The demons led their lives as robbers, (265) dacoits, etc. Thus till the advent of Zarathushtra there were only two sections – one of the White side, and the other of the Dark. There was no religion as such till Zarathushtra revealed his faith (266).

Here is preserved the great suppressed history of the origins of mankind from the two different types of humans who were opponents, but eventually intermixed to form modern man.

Hyperborea is associated with the Germanic and Celtic peoples as well. Plutarch (1st century BCE) connected the Gauls (a Celtic, Indo-European people) with Hyperboreans. For the Germanic peoples, north has always been the sacred direction whereas the east has been most often revered by other peoples. The northward orientation of the Germanic peoples is a leftover and reflection of their Hyperborean origin. The Germanic stories of a migrating people sailing from their homeland in three ships as found among the Goths, Anglo-Saxons and others may reflect the ancient migration from Hyperborea.

In the Proto-Indo-European period around 6000 years ago, the Aryans had not yet split into separate tribal groups and lived in the Black Sea region, probably north of the Black Sea. (This much is more or less accepted by mainstream scholars. What is not accepted is that prior to their home in the Black Sea, the Proto-Indo-Europeans had migrated from Atlantis via Spain and the Canary Islands). The Aryans who would become the Germanic peoples migrated from the Black Sea region *northward*. In so doing, they were attempting to return to their homeland of Hyperborea, which they called Thule.

The tradition of Hyperborea/Thule was preserved among the Goths. Jordanes (6th century BCE) writes of the homeland of the Goths. There they are said to come from Thule in the north. However, most physical evidence indicates the location of the Gothic homeland to be in northern Poland. This has caused a great debate as to whether the homeland of the Goths is in Poland or Scandinavia. Liberal-funded scholars say that the Goths originated in Poland because their agenda is to battle the Swedish nationalists who would designate Sweden as the homeland of the Goths. The Liberal scholars also say that the Goths were not ever a single people and not related to Scandinavians. In other words, they essentially say that there was no Gothic identity and as such, there were not really any Goths, just as they say there was no Aryan identity and there were no Aryans. The truth of the Goths is given by authors such as Ingemar Nordren in *The Wellspring of the Goths* and also in my book *Gaut's Descendants*.

The point to consider here, though, is that according to Jordanes, the Goths related in their own stories that their origin was in the far northern

land of Thule. While linguistic evidence demonstrates that the nobility of the Goths was indeed from Scandinavia, the reference in Jordanes to Thule does not refer to the Scandinavian origin of the Goths, but rather to their original Hyperborean homeland. This can be determined because Thule does not refer to any specific place in Scandinavia, rather it is mythical in nature. On the other hand, Thule is regularly associated with Hyperborea. The most ancient story of Hyperborea was likely passed down among the Goths just as it was among the Indians and Iranians.

The memory and tradition of Hyperborea survived among the ancient Sumerians, Babylonians and Akkadians. These cultures were connected to the north. The stele of King Naram-Sin depicts figures with horned helmets, which were not known in that area at the time but which rather are typical of the northern Aryans such as Germans and Celts. Further, the Sumerian King Sargon I is described as going on a three year journey to "Thale" (Thule) in the far north in order to find the original homeland of the Sumerian ancestors (see "Historical Sources for the Black Sun" in chapter 7 below for more information).

The tradition of Hyperborea and many other Aryan myths and religious and mystical themes are preserved in the Old Testament. However, these contents did not originate with the Hebrews. Parts of the Old Testament were taken from much older Babylonian, Sumerian and Aryan works. For example, the exile of the Hebrews to Egypt in its external interpretation is actually the story of the migration of the Hyperboreans away from the sunken Hyperborea. The exodus of the Jews from Egypt and their subsequent wandering through the desert for 40 years in search of their homeland is a story about the attempts of the ancestors of the Hyperboreans to return to their original homeland, as was attempted by the northward migrating Germanic people. Further, many parts of the New Testament are actually just as old as the Old Testament and trace back to the same pre-Hebrew and Aryan sources. As such, references to "the Kingdom of Heaven" also originally referred to Hyperborea.

Hyperborea is most often referred to as being located at the "North Pole." However, it should be noted that in those ancient times, the earth's poles were opposite to what they are now. Therefore, Hyperborea is not actually located at the present day North Pole; rather Hyperborea, Ultima Thule, is under the ice of Antarctica. As such, the northward migrating Germanic people were not successful in returning to the original Aryan homeland, but instead established a new Germanic homeland for themselves in northern Europe.

The Midnight Mountain

In several traditions, Hyperborea (and the Black Sun) are associated with a sacred, central spiritual mountain. In Sumerian tradition it is called the Midnight Mountain. It is depicted on the stele the Sumerian King Naram-Sin, grandson of Sargon I, with the Golden Sun and the Black Sun above the mountain. In Zoroastrian tradition the Midnight Mountain is Mount Alborz, which is said to be in the center of Ultima Thule at the North Pole. However, the earthly Mount Alborz is considered to be a manifestation of a spiritual Mount Alborz which is to be found in the eighth heaven in which the the Zodiac is located.

In Indian tradition the Midnight Mountain is Mount Meru. The qualities of Mount Meru closely match those of the Garden of Eden in the book of Genesis. The story of the Garden of Eden, like the contents of Genesis and other parts of the Bible, are the remnants of a book much older than the Bible which predates the Hebrews. These accounts come from the ancient Babylonian, Sumerian, Akkadian and Assyrian brothers of the Aryans, and tell the stories of most ancient Hyperborea. Indeed the Garden of Eden is Hyperborea.



Figure 10: Illustration 10: The Stele of Naram-Sin

In Germanic tradition, the Midnight Mountain is Mount Himinbjorg, where Heimdallr lives. Snorri Sturluson describes Mount Himinbjorg as being “at the edge of heaven at the bridge's end where Bifrost reaches heaven” (Faulkes 20). This “heaven” mentioned by Snorri is equivalent to the Zoroastrian eighth heaven which contains the Zodiac and the celestial Mount Alborz, which manifests also in the earthly Hyperborea. Snorri describes Asgard not as being in heaven, but as being a great city on earth, in the center of Miðgarðr. This is not just a historicization to discredit the heathen religion, contrary to popular academic and modern heathen opinion. When Snorri speaks of the city of Ásgarðr, he is referring to the earthly Hyperborea, with the Great Mountain at its center.

All of these accounts originated in the Hyperborean tradition of the mountain at the center of Ultima Thule at the north Pole, which is now completely covered in ice. The great mountain, like Hyperborea, is described as being only partially manifest in the material world. Both Serrano and The Manual of Khshnoom describe Hyperborea as existing partly on earth and partly in another dimension. Therefore even if Hyperborea was not covered by ice, it is possible that it would not be visible to us.

Advanced Ancient Civilizations

Throughout the centuries, many archaeological discoveries have been made which defy interpretation because they do not fit in with the currently accepted idea of human development. These discoveries indicate that humans, in our present form, are millions of years older than science currently accepts as possible. The discoveries further indicate that there were advanced civilizations spread across the earth with technology and capabilities that are far greater than our own, in very ancient times. Such discoveries have been increasing exponentially over the last several decades.

Mainstream academics always find some way to discredit these discoveries, however their efforts are weak and become less convincing the more new evidence is found. Ancient texts often substantiate the archaeological evidence. A good example is the Vimanas of the ancient Indian tradition. The Indian literature contains many descriptions of flying machines, as well as detailed blueprints of how to build them. This is only one of many examples. Aside from such discoveries, many well-known archaeological remains such as the Great Pyramids, Stonehenge and the Easter Island statues still cannot be satisfactorily explained by the modern academic perspective. Many writers have dealt with this subject in great detail such as Graham Hancock, Michael Cremo and Richard L. Thompson. The reader is encouraged to become familiar with the wide range of

evidence that proves beyond all doubt that the story we are being told by the academic community is false.

The Armanen masters were certainly aware of many such anomalies, at least the ones which had been discovered in their time. They did not believe the mainstream interpretation of such things because it doesn't offer a sufficient explanation. Rather, they saw through it, and wrote about the truth of the matter. Indeed humanity is much older than previously thought, and there were ancient advanced civilizations. The first of these was the Hyperboreans and the second was the Atlanteans. They had knowledge, abilities and technology that was far greater than our own. They passed their knowledge and abilities on to many of their descendants, who left remnants of it in ancient Egypt and South America, as well as all over the rest of the world. These ancient civilizations were destroyed by cataclysms. As such, they were not able to pass on their advanced knowledge and technology to their descendants. Therefore after the fall of the great civilizations, the development of mankind suffered a great setback as we returned to much more primitive technologies. Even to the present day mankind has not recovered from this setback: we have not reached the level of knowledge and technology which had been achieved by the ancient civilizations. Nevertheless, much of the sacred knowledge, the myths, stories, religion and magic survived the cataclysms, were passed on to later generations, and were later written down.

The modern idea that our ancestral glory days were around 450-1000 CE in Northern Europe when technology was relatively primitive, is based on the incorrect academic interpretation that there were no Indo-European groups which were more advanced than the Greeks and Romans. According to academics, in 450-1000 CE, Northern Europeans were at the most advanced stage of development they had achieved since they evolved from monkeys. Therefore, every earlier stage of our Northern European ancestors is also seen as primitive. Academic linear thinking will not allow for the idea that our people could have been more technologically advanced in earlier times.

Modern people and modern heathens often take academia very seriously. Those who make insufficient use of scholarship often end up believing fanciful things which are not true or real. However, if scholarship is too closely followed, it becomes the base of the heathen belief system rather than the beliefs of our ancient heathen ancestors. Unfortunately, the academic world's perspective is based on an absence of evidence combined with the systematic and intentional ignoring of evidence that contradicts the established story, and it is therefore full of inaccuracies and untruths. The result is the same as when heathens do not make enough use of scholarship: they end up believing something is true that isn't, and the incorrect ideas inform their entire religious belief and practice. There is ample evidence for

more advanced ancient Indo-European civilizations. New discoveries are substantiating this idea further all the time. Yet even without all the new discoveries, von List and the Armanen knew many of these truths as far back as the 1800s.

The White Giants, the Hollow Earth and UFOs

An important part of the modern mythology of Hyperborea and the Black Sun is the belief that the earth is hollow, and that a technologically and mystically advanced race of white (or blue) "giants" reside within. These ideas can be found in numerous traditions throughout the world. The giants of the inner earth are described as being descendants of the Hyperboreans who fled inside the earth for safety after Hyperborea was destroyed by a cataclysm. According to some, the underside of the earth's surface is an inhabitable region, and there is a form of the Black Sun (sometimes called the Purple Sun) at the center of the earth which provides light and nourishment for those who reside there. This sun inside the earth is connected to the north and south poles and produces the phenomenon of Northern Lights. There are said to be multiple cities under the earth: the two most cited are Agartha and Shambhala. There are also said to be hidden subterranean entrances and settlements at the North Pole and the South Pole: the location of Hyperborea. The inhabitants are said to have mastery over the vril power as did their (and our) Hyperborean ancestors. Among the advanced technology they are said to possess are the great Vimanas or flying machines described in the ancient Indian literature.

National Socialist myth makers have connected the subterranean white giants and the entrances to the hollow earth at the poles to the fall of the Third Reich. Evidence survives which indicates that the early 20th century Germans developed a number of advanced technologies, including new, more capable propulsion systems which they used to develop experimental aircraft. According to the myth makers, a final battalion of SS elites (some say including Hitler) fled to the North and/or South Poles and established bases there. They took with them all of the experimental aircraft which had been developed in Germany up to that time. The polar bases are said to remain there to this day and that they now consist of millions of residents.

The accounts of the hollow earth, the subterranean giants and the National Socialist polar bases are extensive, and have widely varying details. While much that is found in these accounts is no doubt fiction, there are nevertheless kernels of truth within them. For example, in many locations, archaeological remains of humanoid beings which reveal anywhere from an abnormally large to a truly gigantic stature have been

found. UFOs have often been seen entering into the earth or under water. Regarding Nazi UFOs, it is quite certain that the early 20th century Germans did in fact develop advanced experimental aircraft which had far greater capabilities than regular aircraft. It is also true that these experimental aircraft entirely disappeared after the war. Later, the German experimental aircraft were developed further in other countries, especially the USA. Since the early 20th century, these experimental aircraft have been responsible for the majority of UFO sightings. There have also certainly been unusual, secret and hidden activities taking place in Antarctica: things which the authorities do not wish us to know about. Recently it has begun to come to light that Antarctica has many mysterious features, such as warm water oases under the ice. As fantastic as some of these claims may seem, they cannot be entirely discounted, and are worthy of further investigation by serious Armanen.

The Root Races

Guido von List and the other Armanen masters followed Blavatsky's theosophical model of "root races." The model of root races is thoroughly discredited in the academic world and is often criticized as a dangerous fantasy by Liberal-minded individuals. However, the theory of the root races explains many things about the nature of humanity, has much esoteric value, and is an important feature of the Armanen world view. The theory is referenced by von List, Gorsleben and others, but not thoroughly explained in the Armanen works. The Armanen writers likely assumed that serious students of the tradition would familiarize themselves with Blavatsky's writings and concepts on their own. However it is important to note that the Armanen ideas about the root races differed slightly from those of Blavatsky. For example, Blavatsky believed that the Hyperboreans have no descendants, whereas the Armanen believe that the Aryans are descended from the Hyperboreans.

According to Blavatsky there are seven root races. The first were the Polarians. They had ethereal rather than material bodies. They were androgynous and reproduced by dividing themselves rather than by sexual reproduction. The second root race was the Hyperboreans. They lived in the North Pole region (which was Antarctica at the time). Theosophists describe them as being colored golden yellow, but Serrano describes them as having a blue skin color like that of Krishna. Armanists do not always distinguish between the Polarians and the Hyperboreans, but rather tend to refer to both groups as "Hyperboreans" and will sometimes distinguish this people as having an ethereal stage followed by a material one. Rudiger called the

Hyperboreans "Aso" (gods) (Pontolillo 306) and, along with Wiligut, also referred to them as the Peri (327).

The third root race was the Lemurians. They were said to live in the lost continent of Lemuria in the Indian Ocean, which gradually sank. They were said to inhabit the earth at the time of the dinosaurs. Their skin color was black, and the dark-skinned people of the earth are descended from them.

The fourth root race was the Atlanteans, who were said to inhabit the lost continent of Atlantis. Theosophists considered them to have come from Africa, to have been descended from the Lemurians, to have had Mongolian features and bronze skin: they were thought to be the ancestors of the Mongolian, oriental and American Indian peoples. Theosophists believed many other peoples were descended from them, including the Semites. However, Armanists considered the true Atlanteans to have been descended from the Hyperboreans and to have had white skin. But Armanists also believed that descendants of the Lemurians who match the description of the Theosophical Atlanteans were present in Atlantis. The "Atlanteans" of Theosophy are termed by Serrano and others as "the slaves of Atlantis." Von List claimed that while the third race of humans was still androgynous, in the fourth the male and female genders were split. The fourth race was the "younger race of giants (Atlanteans)" *Religion of the Aryo-Germanic Folk* 52). The first four root races were thought to be gigantic in stature and having a much longer lifespan than the humans that came after them.

The fifth root race is the Aryans, of which many modern people are a part. Theosophists believed that white people were only a part of the the Aryan group: a small subgroup of Atlanteans who were intentionally bred by Manu to be different. However, they also believed that the fifth root race of "Aryans" included people of black, brown, red and yellow skin colors. At the same time, they thought that numerous peoples of the earth are not part of the Aryan races but are rather "semi-animal creatures." According to Rudiger, when the Black Sun began to decline, the Aso or Hyperborean gods, who were linked to the Black Sun and received their power from it, declined in form, stature, power, virtue and lifespan, and became the Aryans. Rudiger refers to the change from the Aso to the Aryans as being the "progression from the 3rd to 4th evolutionary stage" (cited in Pontolillo 306). (Rudiger's "evolutionary stages" seem to roughly correspond to Blavatsky's root races, but the levels of human development are assigned a bit differently to the stages.) Nevertheless, The Aryans, as descendants of the Aso, remain completely connected to the power of the Black Sun to this day. Blavatsky described many of the various Indo-European peoples (Hindus, Persians, Greeks, Celts, Germans etc.) as sub-races of the Aryans.

According to Theosophy, the seventh root race will arise from a branch of the sixth root race which will evolve from Anglo-American, Anglo-Canadian, Anglo-Australian and Anglo-New Zealanders. This branch of the sixth root race will have increased psychic powers, astral and emotional awareness and intelligence due to an evolution of the pituitary. The seventh root race will inhabit a continent which will rise out of the Pacific Ocean.

The Theosophical claims concerning the root races tend to be quite extravagant. It would seem that the Armanen masters did not accept these claims in the entirety of their detail (much of which has been left out here), but rather used the basic structure of the Theosophical root races as a general model for human evolution around which they based their own Armanen perspective on human development.

The Atlanteans

Like Hyperborea, Atlantis was an important part of the Armanen tradition. Many ancient authors wrote of Atlantis. "Egyptian priests gave the Greek wise man Solon a description of the Atlantis that has sunken 11,500 years ago" (Gorsleben 11). Plato gave a long and detailed description of the lost continent which has served as the primary basis of what is known about Atlantis. References to Atlantis are found in the Armanen writings. After Hyperborea sank and its inhabitants migrated away from the Pole, "Atlantis became the center of post Pole humanity" (14). Like knowledge of Hyperborea, knowledge of Atlantis has been intentionally suppressed. Gorsleben wrote that "this information was known to the church fathers of the first Christian centuries, but they began to suppress all information concerning Atlantis and to relegate them to the realm of fairy tales" (11). This suppression continues to the present day: "Everything is done to suppress the truth concerning Atlantis and therefore of world history" (15).

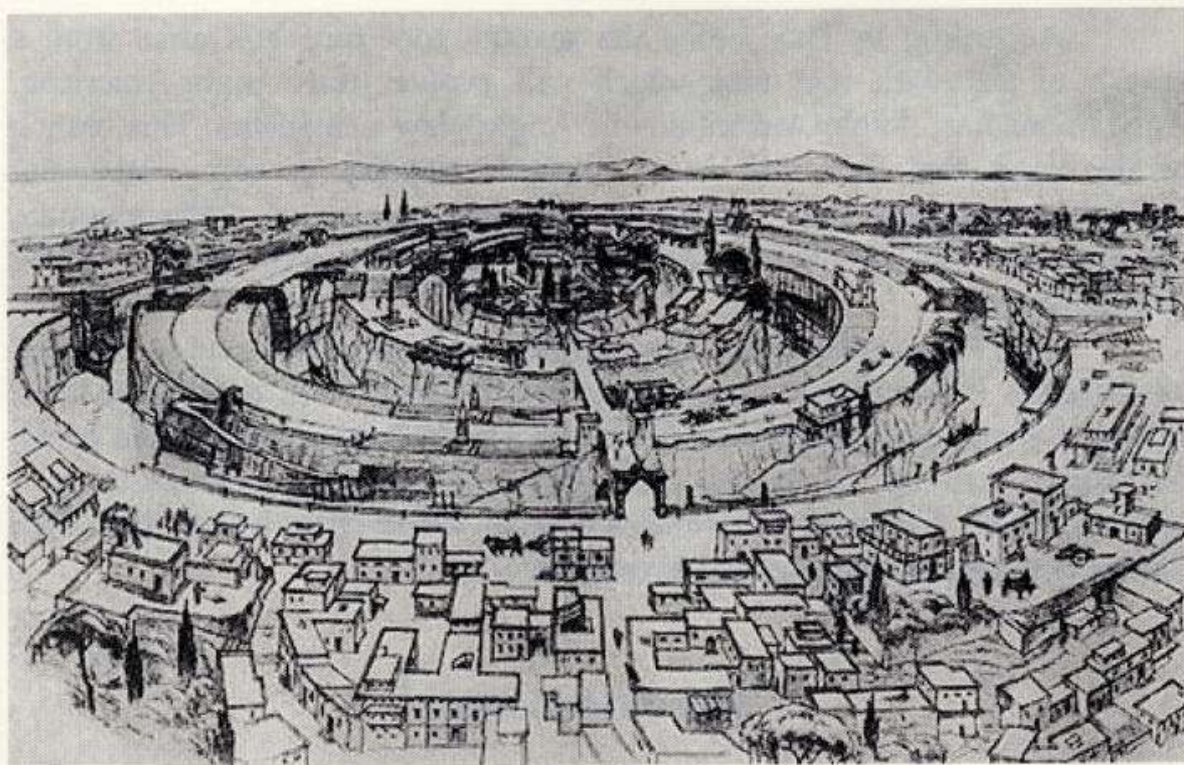


Figure 11: Atlantis from Plato's description

From the Armanen perspective, the Atlanteans were a socially, technologically and mystically advanced people, though not as advanced as their Hyperborean ancestors. The Armanen masters believed that the Aryans, Egyptians, Sumerians, and the builders of all great ancient civilizations, architecture and megalithic monuments all over the world were descended from the Atlanteans. Atlantis is said to have been destroyed by a cataclysm brought on by the immortality of some of its inhabitants, especially regarding sex/reproduction and use of black magic.

The Aryan Descendants of the Atlanteans

Not long before Atlantis sunk, many of its inhabitants migrated to other areas. Gorsleben wrote that Noah remained after the sinking of Atlantis and became the ancestor of the Aryans (A†). With this claim Gorsleben indicates that the story of the migration away from Atlantis was written in the book which was later adopted by the Hebrews into the Torah, in which they told the story as if it had been their own. Gorsleben stated that the northern branch of the Aryan descendants of the Atlanteans migrated into Northwestern Europe, the Baltic and Central Europe; the southern branch spread to all of west Africa; the western branch settled in both Americas and the eastern branch extended through Spain along both sides of the Mediterranean and then into southern Asia all the way to the Far East into the South Sea, as is shown by the gigantic Atlantean monuments on

Easter Island (Ĥ Ĥ Ĥ). This has an important implication for the study of Indo-European languages: the reconstructed Proto Indo-European language is only the early Aryan language of the north branch of Aryan descendants of the Atlanteans.

This may sound like fiction and fantasy, especially concerning the western branch of Atlanteans residing in North and South America prior to the so-called “First Nations.” However, there is an overwhelming amount of archaeological evidence which proves beyond all doubt that a people related to those of Northern Europe inhabited both of the Americas prior to the arrival of the so-called “First Nations.” The only reason this is not a well-known fact is because it does not suit the Liberal political agenda (nor the “First Nations” agenda), so it has been carefully covered up. However, the facts and truth of the matter cannot effectively be covered up for anyone who is looking for them: the deception, while thorough, is weak and extremely easy to see through if one looks in the right places. Even the “natives” preserve in their myths and legends stories of the “white giants” who inhabited the land before them.

The Aryans were the “Sons of the Sun” and had a cult of light: “not a worship of the material fire, but it was within the consciousness of spiritual insight, of a spiritual inward reaching, when all divine and spiritual energies experience their visible emanation in the light.” This is the esoteric, Left Hand Path nature of the Aryan conception of the Black Sun. The Aryans and all descendants of the Hyperboreans have a special connection to the Black Sun, which still nourishes us. As the radiation of the Black Sun increases once again in the new cycle of the Age of Aquarius, we will evolve into the sixth root race and will rise to greatness once again. This process is already underway.

Armanism and Non-Germanic Aryan Traditions

Armanism makes use of many religious and cultural elements of Aryanism. It is worth pointing out again that Armanism differs from Retro-Heathenry, which is generally the limited religion and culture of a single micro-tribe within a very small window of time in that tribe's history and development. The religious and cultural developments of a people before or after the preferred snapshot in time are generally ignored and excluded as if such developments did not exist. On the other hand, Armanism is a broad-minded Aryanism. Armanism goes all the way back to the oldest knowable root of the Aryans and makes use of aspects of our religion and culture from the ancient Aryan times all the way up to modern developments in the present. To effectively accomplish this, Armanism draws partially on aspects of numerous Aryan cultures (though some cultures from which it draws are

not understood by scholars to be Aryan peoples or cultures even though they actually are). In this way, Armanism is not just an early New Age movement, rather it is a broad-minded, all encompassing true and living Aryo-Germanic tradition.

A great deal of the ancient Germanic heathenry did not survive. Ancient heathenry was originally an oral tradition and most lines of transmission were ended in the centuries after the coming of Christianity. Most of the books containing information about the ancient heathenry were burned. As such, the 19th and 20th century Armanists drew on other Aryan traditions to fill in the gaps. This is a valid process because the non-Germanic Aryan cultures from which this material was drawn inherited the material from their Aryan roots which they held in common with the Germanic people. Looking to other Aryan cultures is a valid way to reclaim the aspects of our Aryan tradition which were taken from us in our Germanic tradition.

Indian religion and mysticism was the most common source of supplementary material for Germanic Armanism. All of the early Armanists made use of Indian tradition in some way. Later, Indian tradition would continue to be used extensively by the likes of Miguel Serrano. Kabbalah was also used, especially by Guido von List, who considered it to be an ancient Germanic tradition that was adopted by the Jews from Germany. This may be the case, but there may be a greater likelihood that Kabbalah was originally a development of the Gothic mysteries which was only later adopted by Jewish mystics in Spain. Sumerian tradition has been drawn on for the Black Sun mysticism. Like the Aryans, the Sumerians were a branch of Atlanteans who had their ultimate origin in Hyperborea. Serrano has drawn on south American tradition which descended from the pre-Aryan traditions that came from Atlantis. Serrano has also drawn on the original, ancient Mithraism, and pre-Judaic Esoteric/Aryan Kristianity that was earlier recognized and sought out by the Templars and likely the Goths before them. Last but not least, Serrano has drawn on Zoroastrianism.

In Serrano's writings on Zoroastrianism, it is clear to see that the Zoroastrian belief and the Armanist belief are in accord with one another. This is no doubt because Armanism is Aryanism, and Zoroastrianism is one of the closest surviving reflection of the original Aryanism, the religion of Hyperborea. In the Zoroastrian *Manual of Khshnoom* it is stated that the original Aryan homeland of Airyana Vaeja was Ultima Thule in the North Pole region (Hyperborea), which was where the Zoroastrian religion originated (see the section on Hyperborea above). Therefore, the original Thuleanism and later, true Aryanism, survived in Zoroastrianism, which is regularly described as: "the first religion in the world." The truth that has been passed down in Zoroastrianism is that the revelation to Zarathushtra was not an innovation, but rather a recovery and restoration of the Good

Religion that existed before it degraded into superstition and animal sacrifice among the Aryans. In this way, as the Aryans degraded, they came to mimic the practices of the “demons” (as the *Manual of Khshnoom* would put it).

One brilliant aspect of Armanism is that it maintained its own modern German culture and identity. It did not try to be either an ancient Germanic reconstruction, nor did it abandon its Germanic roots and modern nature to become culturally foreign. This must also be the case when Armanism is supplemented with any other culture. It has been recognized that many elements of Hyperborean religion survive in other cultures as well, such as the Sumerian. As such, elements of Sumerian Black Sun rituals have been used for some time now in the development of modern Black Sun rituals in a Germanic context. However, Armanism cannot be a reconstruction of ancient Sumerian religion, or a full scale practice an Indian religion, Zoroastrianism or any other non-Germanic culture. Rather it must only borrow the elements from other cultures which it needs to supplement its own line of Aryo-Germanic tradition. In so doing, Armanism ultimately forms a new Aryanism: an organically evolved Germanic religion which proves that our tradition is not lost, but rather is authentically continuing and evolving into a new Thulianism. The Black Sun and the runes help us to achieve this goal.

The Continuity of Hyperborean, Zoroastrian and Armanen Religion

The key features of Hyperborean religion (as described by ancient writers who had authentic Hyperborean traditions passed down to them) have much in common with the attributes of Zoroastrianism. Hyperborean religion is described as having altars and temples but no blood sacrifice. Zoroastrian religion is also distinguished from most ancient religions by the absence of blood sacrifice. Blood sacrifice was so commonplace in the most ancient religions the absence of it in Hyperborean and Zoroastrian religions is an indication that the Aryan religion of Zoroastrianism is a reflection of ancient Hyperborean religion. On the other hand, according to Plato, the religion of the Atlantean descendants of the Hyperboreans was characterized by extensive blood sacrifice, which indicates that while the Atlanteans were still a great and advanced people, their religion and mystic power had greatly degraded since the time of Hyperborea.

Zarathustra is said to have been born in Airyana Vaeja, which the *Manual of Khshnoom* tells us is Ultima Thule, Hyperborea. It is also said that there was no religion on earth before Zarathushtra. These two points

would indicate that Zarathustra was essentially the first high priest of the original Hyperboreans who would have lived many thousands of years ago or longer. However, by linguistic means we can determine Zarathushtra to have lived around 3700 years ago, at which time he composed the Gathas. Therefore, what we are really dealing with is two different individuals who are both designated as Zarathushtra. The stories of the two have been merged.

The first Hyperborean Zarathushtra was the first Saoshyant (savior). After he instituted the original religion, it degraded over the course of thousands of years, first among the Atlanteans and then among the Aryans and other descendants of the Atlanteans. Much of the original wisdom and virtue was lost, and religion became corrupted by the sorcery of non-Hyperborean religious influence until it had degraded into ignorance, immorality and evil. The second Zarathushtra who composed the Gathas 3700 years ago was the second Saoshyant. Ahura Mazda revealed to him the lost original, pure Hyperborean-Aryan religion as taught and practiced by the first Zarathushtra in Hyperborea. In this way Hyperborean religion was revived as Zoroastrianism. The teachings of the second Zarathushtra (which would have been similar to the teachings of the first Zarathushtra) influenced the development of the other religions of the world, where Zarathushtra's philosophy exists in various degrees of mutation and corruption. After the descendants of the Hyperboreans lost their knowledge of advanced technology and many of their higher abilities, they became more primitive. However, the memory of the greatness of their Hyperborean ancestors lived on in their myths and legends.

Armanism, like Hyperborean religion and Zoroastrianism, does not engage in blood sacrifice. The reasons for this are explained in the section on vril. The essential theology, cosmology and philosophy of Armanism are ultimately based on the Hyperborean tradition and are very compatible with those of Zoroastrianism. Many of these topics and similarities will be discussed in detail later on. Zoroastrianism is the ultimate expression of the ancient Aryan religion, and Armanism is a revived Aryanism based on Germanic roots and lines of transmission. Modern Armanists have the benefit of being able to draw on Zoroastrian material wherever necessary to revive a more complete Armanism and Aryo-Germanic tradition.

Chapter 3: The Origin of the Runes

What is the origin of the runes? The Armanen masters had ideas about the origin of the runes that to the modern reader would seem “interesting” at best, and delusional at worst. Almost everything that modern scholarship tells us about the runes is drastically different than the claims of the Armanen masters. Von List and the other Armanen believed that the runes were far older than any other script in the world, and were in fact the origin of all other forms of writing. The runes have been variously claimed to be the alphabet of Hyperborea and/or Atlantis. The Armanen masters made these claims on the basis that there are many very ancient markings from around the world which bear a great resemblance to the runes, and which they therefore considered to be derived from the runes. Another reason is that the Armanen masters believed that the “Aryan language” is the oldest language in the world and that all other languages were derived from it. Further, it was common belief in those days that the 16 rune script of what is now called the Younger Futhark (now dated from 800-1100 CE) was in fact older than the 24 rune script of what is now called the Elder Futhark (now dated from 150-800 CE). While modern scholars and heathens would certainly consider this idea to be incorrect, the Armanen masters nevertheless had some good reasons for believing this, as will be discussed below.

While the Armanen perspective on the origin of the runes is extremely different from that given by modern scholarship, there are nevertheless also some issues with our modern understanding of the origin of the runes. The runes are often said to be of Etruscan origin. However, the runes have a greater resemblance to different aspects of a number of ancient alphabets than they do to the Etruscan script. Further, heathen-oriented modern scholarship tends to de-emphasize some significant aspects of the origin of the runes because such aspects indicate that the runes are so closely connected to other alphabets as to not be particularly Germanic in origin, and therefore this truth would not be so popular among Asatru and Germanic heathen readers. Nevertheless, the truth is important whether it supports our biases or not. Therefore, I will attempt an independent analysis of the origin of the runes here, which I hope will bring to light important aspects that are ignored or de-emphasized by the Armanen masters, modern scholars and Germanic heathens. It is my intent that this analysis could serve to bridge the gap between these two extreme perspectives.

The earliest inscriptions which are certainly Germanic runes date to around 150 CE. As such, scholars date the origin of the runes from between 250 and 150 BCE. Some have speculated that European Bronze Age symbols or the Hallistingnor carvings in Scandinavia that date to 6000-9000 BC are the origin of the runes. However, with such an early date the Hallistingnor carvings predate the arrival of the Germanic peoples in Scandinavia. The later Germanic Scandinavians could have seen the Hallistingnor carvings but would likely not have had access to the tradition that created them or to their intended meanings any more than we do today. This is another problem with associating the runes with the Hallistingnor carvings: we don't know what the carvings mean for sure because there has been no record of their meanings passed down to us as there has been with the runes. If the Germanic people re-used the carving symbols to the extent that they became part of the runic tradition, they would have seen them their own way with new meanings assigned. The influence of the Hallistingnor carvings on runes then could only have been in form. But it is also clear that the form of the runes are connected to southern alphabets such as Latin, Greek and Phoenician. This indicates that whoever first carved the Germanic runes had likely never been far enough north to even see the Hallistingnor carvings.



Figure 12: Hallistingnor Carvings.

In trying to determine the origin runes it is useful to compare the runes in form and number to related alphabets of other cultures. Modern scholars and most heathens believe that the runes, like the Greek, Roman and Etruscan alphabets, are descended from the Phoenician alphabet (1200 BCE) which was practically identical to the early Hebrew alphabet. The Phoenician/Hebrew alphabet was a simplified version of the Proto-Sinaitic pictograms which the Egyptians at Sinai adapted from the older Egyptian Hieroglyphs. Therefore it is important to note that the Phoenician alphabet is really ultimately Egyptian in origin. Proto-Sinaitic differed from Egyptian Heiroglyphs enough that Proto-Sinaitic can be considered to be a truly original orthography. However, the orthographies of the alphabets descended from Proto-Sinaitic via Phoenician show nowhere near as much difference from their parent orthography as does Proto-Sinaitic from Egyptian Hieroglyphs. The forms of letters in Hebrew, Aramaic, Greek, Latin, Etruscan and the Germanic runes are all greatly similar to Phoenician orthography.

Hieroglyph	Hieratic	Transliteration	MdC	"Pronunciation" and popular transliteration
		<i>ʒ</i>	A	Perhaps a glottal stop like Arabic "alif" Often written as "a"
		<i>j</i> or <i>i</i>	j	Often written as "a" or "i"
		<i>y</i>	y	y
		<i>ʿ</i>	a	Perhaps like Arabic "ayin", written as "a"
		<i>w</i>	w	"oo", "u" or "w"
		<i>b</i>	b	b
		<i>p</i>	p	p
		<i>f</i>	f	f
		<i>m</i>	m	m Later was often used instead
		<i>n</i>	n	n Later was often used instead
		<i>r</i>	r	r, l. Later was used for the l-sound
		<i>h</i>	h	h
		<i>ḥ</i>	H	like a Semitic "het", written "h"
		<i>ḫ</i>	x	like German or Scottish "ch", often written "kh"
		<i>ḫ</i>	X	like German or Scottish "ch", often written "kh"
		<i>z</i> or <i>s</i>	Z	s
		<i>s</i> or <i>ś</i>	s	s
		<i>š</i>	S	sh
		<i>q</i> or <i>k</i>	q	q, k
		<i>k</i>	k	k
		<i>g</i>	g	g
		<i>t</i>	t	t
		<i>t̥</i>	T	tch, from Middle Egyptian on: t
		<i>d</i>	d	d
		<i>d̥</i>	D	dj, from Middle Egyptian on: d; also written as "z"

EVOLUTION OF THE ALPHABET

PHOENICIAN	EARLY HEBREW	EARLY ARAMAIC	EARLY GREEK	CLASSICAL GREEK	ETRUSCAN	EARLY LATIN	CLASSICAL LATIN	RUSSIAN-CYRILLIC	GERMAN-GOTHIC	MODERN LATIN
𐤀	א	𐤀	Α	Α	Α	Α	Α	А	𐌰	Aa
𐤁	ב	𐤁	Β	Β	Β	Β	Β	Б	𐌱	Bb
𐤂	ג	𐤂	Γ	Γ	Γ	Γ	Γ	Г	𐌲	Cc
𐤃	ד	𐤃	Δ	Δ	Δ	Δ	Δ	Д	𐌳	Dd
𐤄	ה	𐤄	Ε	Ε	Ε	Ε	Ε	Е	𐌴	Ee
𐤅	ו	𐤅	Ϝ		Ϝ	Ϝ	Ϝ	Ё	𐌵	Ff
𐤆	ז	𐤆	Ζ	Ζ	Ζ	Ζ	Ζ	Ж	𐌶	Gg
𐤇	ח	𐤇	Η	Η	Η	Η	Η	И	𐌷	Hh
𐤈	ט	𐤈	Θ		Θ	Θ	Θ	Й	𐌸	Ii
𐤉	י	𐤉	Ι	Ι	Ι	Ι	Ι	К	𐌹	Jj
𐤊	כ	𐤊	Κ	Κ	Κ	Κ	Κ	Л	𐌺	Kk
𐤋	ל	𐤋	Λ	Λ	Λ	Λ	Λ	М	𐌻	Ll
𐤌	מ	𐤌	Μ	Μ	Μ	Μ	Μ	Н	𐌼	Mm
𐤍	נ	𐤍	Ν	Ν	Ν	Ν	Ν	О	𐌽	Nn
𐤎	ס	𐤎	Ξ		Ξ	Ξ	Ξ	П	𐌾	Oo
𐤏	ע	𐤏	Ο	Ο	Ο	Ο	Ο	Р	𐌿	Pp
𐤐	פ	𐤐	Φ		Φ	Φ	Φ	С	𐍀	Qq
𐤑	צ	𐤑	Ψ		Ψ	Ψ	Ψ	Т	𐍁	Rr
𐤒	ק	𐤒	Χ	Χ	Χ	Χ	Χ	У	𐍂	Ss
𐤓	ר	𐤓	Υ	Υ	Υ	Υ	Υ		𐍃	Tt
𐤔	ש	𐤔	Ϝ		Ϝ	Ϝ	Ϝ		𐍄	Uu
𐤕	ת	𐤕	Ϟ		Ϟ	Ϟ	Ϟ		𐍅	Vv
𐤖		𐤖	ϟ		ϟ	ϟ	ϟ		𐍆	Ww
𐤗		𐤗	Ϡ		Ϡ	Ϡ	Ϡ		𐍇	Xx
𐤘		𐤘	ϡ		ϡ	ϡ	ϡ		𐍈	Yy
𐤙		𐤙	Ϣ		Ϣ	Ϣ	Ϣ		𐍉	Zz

Etruscan is often said to be a likely origin of the runes, but the Etruscan alphabet is not drastically different from the early Latin, Greek, Phoenician, Aramaic and Hebrew alphabets. If the Etruscan alphabet could have been the origin of the runes, any of the above mentioned alphabets could just as easily have been the origin of the runes. In runes such RIT we see clearly the influence of classical Latin or at least early Latin (the RIT rune has the lower diagonal line which was present in the Latin R, whereas the other above mentioned alphabets had the same character for R minus the lower diagonal line). In runes like SIG there is Greek, Etruscan or Latin influence. In LAF there is specifically Greek influence. In the phonetics of the runes, there is a Latin influence. For example, the rune *Fehu (meaning "cattle") is the first rune of the alphabet, and is clearly related to the shape and meaning of Phoenician/Hebrew Aleph 𐤀, which originated from a Proto-Sinaitic ideogram of an ox or bull head with horns, but the phonetic of *Fehu value is "f" as in Latin.

The runes have a clear connection to early Phoenician/Hebrew in both form and nature. One of the things that makes runes as important as they are is that they are not just an ordinary alphabet meant for mundane writing. Rather they are ideograms: each letter of which is loaded with infinitely deep esoteric meaning. The concept of letter ideograms is also found in Hebrew, Phoenician, Proto-Sinaitic and Egyptian but not in Latin or Greek. Therefore even a minor examination shows that the runes could

not be derived solely from Latin and Greek (though showing influence from both) but rather have a more direct connection to Phoenician/Hebrew or Proto-Sinaitic as well. However it is not just the concept of the ideogram that the runes have in common with Phoenician/Hebrew and Proto-Sinaitic: there are very clear and undeniable connections between the idiogrammatic meanings of Proto-Sinaitic pictograms, Phoenician/Hebrew letters and the Germanic runes.

Like Phoenician and Hebrew, the runes also have numerical values which were used extensively by elder runesters. Numbers are very important when it comes to runes, and therefore the number of runes in a Futhark has extreme significance, as will be discussed in slightly more detail below. Also like Hebrew, the earliest runic inscriptions were written from right to left. Many inscriptions written in Germanic runes are also not in Germanic languages but are in Russian, Hebrew and other Semitic languages.

Here are a few examples to illustrate the similarities between the runes and Phoenician/Hebrew. The similarities occur in four main categories: 1) form 2) meaning 3) phonetic value 4) order/numeric value.

FA = Aleph. Equivalent in form and meaning but not phonetic value (the rune has its phonetic value in common with Latin). The two lines of FA point in the same direction as those of Aleph which represent the head of an ox or bull. Surface meaning: ox, cattle, power, wealth.

THORN = Dalet (Daleth). Equivalent in form, meaning and phonetic value. The form is triangular in Phoenician, Hebrew, Greek etc. The surface meaning is pathway, change, the mind, sending.

OS = Pey (Phe). Equivalent in form and meaning but not phonetic value. Surface meaning: mouth, word, speak.

RIT = Resh. Equivalent in form, meaning and phonetic value. The names RIT and Resh are certainly connected as well. Latin influence on the form (the diagonal line at the bottom is added in Latin and runic). Surface meaning: head, highest, most important (Rita, Asha).

KA = Gimmel. Equivalent in meaning and phonetic value (C and G were equivalent in Hebrew/Phoenician) and similar in form. Both share the meaning something opened, raised, lifted up, pride.

GIBOR = Tav (both early + and later X forms). Equivalent form and meaning but not phonetic value. "Covenant." The early Hebrew form is connected to the swastika, the source of the form of GIBOR. The meaning "Direction, guidance" echoes TYE which is the phonetic equivalent.

HAGAL = Chet. Close in form (to Elder Futhark/Anglo-Saxon Futhork *Hagalaz) meaning and phonetic value. Wall, fence, enclosure, structure, form, protection. This ancient meaning of enclosure is even reflected in the *Hávamál* verse for this rune, which speaks of the "hall in which sons sit." HAGAL is regarded as a protective rune, which is because it originally referred to an enclosure. It is also a rune referring to the totality or "enclosure" of the whole cosmos. The Younger and Armanen form of

HAGAL is connected with the early and later forms of Tet, “snake, surround, (world) serpent.” This also refers to the enclosure of the universe. Both HAGAL and Tet are a north-south east-west cross.

NOD = Tsade. Equivalent in meaning and possibly form, but not phonetic value. Meaning: need, desire, pull toward, trouble, something inescapable, to hunt or fish. The form of NOD could be connected to Tsade or Nun.

IS = Zayin. Equivalent in form and meaning but not phonetic value. Weapon (as in spear, staff), control.

GER (Elder Futhark) = Yod. Equivalent in form, meaning and phonetic value. Meaning: a deed done, finished work, corresponds to “year, harvest.” Shin “eat, consume, destroy, year” also closely corresponds to the meaning of GER, harvest.

Interestingly, there are more correspondences between runes and Phoenician/Hebrew in form and meaning than there are in phonetic values. This indicates that the runes and Phoenician/Hebrew were primarily ideograms: the purpose of the characters was to convey meaning and were for magical use, whereas use of the characters for mundane writing was a secondary or later purpose. Since Latin and Greek letters were not used individually to convey meaning as ideograms, but the number of runes which correspond to Phoenician/Hebrew characters in form and meaning is so large, one must assume that instead of the runes simply being derived from Greek, Latin or Etruscan alphabets, that rather there is some kind of a direct connection between the runes and Phoenician/Hebrew. However, this is not to attempt to give a Hebrew or Biblical origin to the runes, as many of Judao-Christian bias have attempted to do.

These few examples leave little room for doubt that the forms and meanings of the runes and the Phoenician/Hebrew alphabet are directly connected to one another in some way. Thinking scientifically, one might interpret these facts as the runes being largely derived from the Phoenician or Hebrew alphabets. However, it is not so simple to say this with certainty. There is no actual proof that the runes are derived from Phoenician or any alphabet descended from Phoenician. Runes were not carved on stones until around the 5th century CE. Prior to that they were carved primarily on perishable materials which have not survived. The lack of surviving evidence of runes prior to 150 BCE does not mean that runes were not in existence or in use prior to that time (evidence of runic type characters certainly survives from many thousands of years ago. I am referring to evidence for the actual Elder or Younger Futharks in their specific configuration and form). The runes could have been in use for hundreds or thousands of years prior to that time, but because no evidence has survived, they are considered to be younger and derived from other alphabets. The claim of the Armanen masters that the runes were the original alphabet is ultimately based on this idea.

Currently, all of the alphabets in question are traced to Egyptian Hieroglyphs (thought by scholars to be in use from 3200 BCE to 400 CE, however they may be much older) that have correspondences with the Proto-Sinaitic characters from which the Phoenician script is derived. Hieroglyphs are thought to have emerged from preliterate artistic traditions of Egypt which bear little resemblance to an alphabet or writing system. It must be noted that this explanation of the origin of Egyptian hieroglyphs is largely conjectural and far from certain. The Egyptian hieroglyphs are complex ideograms. They are so complex that they cannot be the original forms of the letters: any element of human culture begins in a simple form and becomes more complex over time. An aspect of culture such as an alphabet, in this case the Egyptian Hieroglyphs, can become so complex that scribes feel the need to simplify them. But it is not likely that the Hieroglyphs originated in such complex forms. Again, lack of evidence of any alphabet that Egyptian Hieroglyphs could have been derived from does not mean that they were the original forms of the letters. Egyptian Hieroglyphs must have been developed from much simpler letter forms that would have been more like the Germanic runes and rune-like characters found on artifacts which date to thousands of years before the Egyptian Hieroglyphs.

Egyptian hieroglyphs consist of around 1000 unique characters, but the hieroglyphic alphabet of symbols that stood for single consonants consists of 24 characters, 22 of which can be said to match the characters of the Proto-Sinaitic and Phoenician alphabets. If one removes from the Hieroglyphs all of the characters which represent variations of sounds that are represented by other characters, the number of characters can be reduced to 16 or 18 characters (depending on what criteria is used). Both the original Phoenician alphabet and the so-called "Younger Futhark" have 16 characters. The Arabic alphabet (356 CE to present) has 18 characters without diacritics. The Armanen Futhorkh also has 18 characters. This indicates that the early alphabet on which the Egyptian Hieroglyphs must have been based could have had 16 or 18 characters. The characters of this early alphabet would have also had much simpler forms than the Hieroglyphs, and therefore it would have had a significant resemblance to the Germanic runes. From an Armanen perspective, one could hypothesize that this would have been the alphabet of Atlantis. It would really have to be a hypothetical alphabet such as this which the Armanen masters appear to speak of when they claim that the runes are the origin of all other writing systems. They claim that this most ancient alphabet only survived in its original form among the Germanic people in the north.

In this case, the 16 or 18 rune Futhark, or some similar form of runic alphabet, would have been the alphabet of the Hyperboreans and/or of Atlantis. The Egyptian Hieroglyphs would have been based on it, the forms being made more complex, and some of the phonetic values and the number of characters would have been changed. The Proto-Sinaitic alphabet was

then based upon the Egyptian characters, and the Phoenician alphabet and all alphabets descended from it would then trace their origin to the ancient "Atlantean runes" though the Egyptian Hieroglyphs.

If any of this was the case, ancient people could have known that the Egyptian Hieroglyphs and all alphabets were based on an earlier runic form from Atlantis, but this knowledge would not have survived (likely it would have been intentionally eradicated in the attempt to cover up the truth about human history). The runes, the original form of the alphabet, which survived in the north, could also have been available at different stages of alphabet development in different places to influence the reforms that produced new alphabets. If this was the case, the development of alphabets such as the Phoenician or even the Proto-Sinaitic could have potentially been an attempt to revert the alphabet back to something closer to its original runic form. In this way the Phoenician, Greek and Latin alphabets could have actually had their origin in this more ancient hypothetical "runic" alphabet, and could have even been created with a secondary runic influence directly from the runic alphabets which survived in the north. But of course these ideas are highly conjectural.

Is the "Younger Futhark" Really Younger?

The Armanen masters believed that what is now called the "Younger Futhark" of 16 runes was older than what is now called the "Elder Futhark" of 24 runes, which was partially discussed above. In modern times, this sounds like utter nonsense. The Younger Futhark is these days usually considered to be a late (Viking Age) revision of the Elder Futhark. This innovation is said to have taken the form of a reduction of runes from 24 to 16 which took place in Scandinavia. Some of the runes were also altered in form. The major problem with this idea is that the runes would have been reduced in number in the exact period that the Norse language was becoming more complex in its number of sounds. From a phonetic perspective, this doesn't make sense. There are two plausible explanations. The first, which is usually given, is that the runes were reduced in number primarily for magical purposes rather than for regular writing. But if that was the case, why was so much regular writing done in the Younger Futhark? The other explanation is that the current academic ideas about the ages of the two Futharks is not exactly correct, and that the Younger Futhark is not a reduction of the Elder Futhark, but rather a separate version of the runes that either predated or co-existed with the Elder Futhark.

Some older writers explained the difference between the Elder Futhark and the Younger/Armanen Futharks and their idea that the Younger Futhark was actually older than the Elder Futhark, with the concept of the

Heil Runen. They claimed that the runes of the Younger and/or Armanen Futhorks were the oldest because they were ideograms that did not originally have letter values. According to them, these Heil Runen were only symbols of meaning which were used for sacred purposes; only in later times were the **w**, **p**, **d** etc. runes added to make it possible to use the runes for practical writing. Philipp Stauff gave an example of this perspective:

Therefore, entirely omitted in advance are all the characters that represent only letters, which by themselves came from a later period of development...The old Germandom does not know the **c**, the **p** only after the first sound shift, so in a very historical time **d** is the same as **th** (Thor-Thorn), **w** is **u** before another vowel and what one can still easily hear even today from the Low German and English: **uater**, **uir**, **uenden**, **uind**, etc...the fact that such runes had no beneficial importance toward salvation and were therefore not used as symbol characters, is self evident (Stauff 49-50).

This idea seemed to make sense to many German scholars and occultists of their time even though it is now rejected by modern scholars.

There is evidence to indicate that the Younger Futhark could in fact be much older than it is now thought to be, at least in some archaic form. The connection between the runes and Phoenician has implications for the age and nature of the Younger Futhark. As mentioned above, the Egyptian hieretic alphabet, when reduced to basic sounds, has 16 or 18 characters; the original Phoenician alphabet had 16 letters; according to Pliny and Tacitus, the original Greek alphabet had only 16 or 18 letters and only later became 24; the classic Arabic alphabet has 28 letters but actually consisted of only 18 forms without diacritics. These more ancient alphabets of 16 and 18 characters indicate the possibility of a greater antiquity for the Younger Futhark, or at the very least point to the context of a greater tradition on which the Younger Futhark would be based.

Another argument for the antiquity of the Younger Futhark is the very fact that it has less characters than the Elder Futhark. Scripts and writings are well known to have a tendency to be added to rather than reduced.

However it must be noted that the forms of the runes in the Elder Futhark bear a much greater resemblance to the forms of the letters in Phoenician, Hebrew, Greek, Latin and Etruscan, which of course argues for the antiquity of the Elder Futhark. What all of this other evidence indicates though, is that the Younger Futhark, or at least some of its elements, could be far older than is currently thought, and that it could have co-existed with the Elder Futhark rather than being a revision of it: some, but not all of the elements of both the Younger and the Elder have a far greater antiquity than the dates which are currently assigned to them.

The Elder Futhark

<u>Number</u>	<u>Rune</u>	<u>Sound</u>	<u>Name</u>	<u>Exoteric Meaning</u>
1	ᚠ	f	Fehu	cattle/wealth
2	ᚢ	u	Uruz	aurochs
3	ᚦ	th	Þurisaz	thurs, giant
4	ᚨ	a	Ansuz	god
5	ᚱ	r	Raiðo	ride
6	ᚷ	k	Kenaz	torch
7	ᚹ	g	Gebo	gift
8	ᚰ	w	Wunjo	joy
9	ᚱ	h	Hagalaz	hail
10	ᚹ	n	Nauðiz	need
11	ᚱ	l	Isa	ice
12	ᚷ	j/y	Jera	year/harvest
13	ᚱ	i	Ihwaz	yew tree
14	ᚱ	p	Perþro	pair tree
15	ᚱ	-z, -R	Elhaz	elk
16	ᚱ	s	Sowilo	sun
17	ᚱ	t	Tiwaz	the god Tyr
18	ᚱ	b	Berkano	birch
19	ᚱ	e	Ehwaz	horse
20	ᚱ	m	Mannaz	man
21	ᚱ	l	Laguz	water
22	ᚱ	ng	Ingwaz	the god Ing
23	ᚱ	d	Dagaz	day
24	ᚱ	o	Oðila	ancestral property

The Younger Futhork

<u>Number</u>	<u>Rune</u>	<u>Sound</u>	<u>Name</u>	<u>Exoteric Meaning</u>
1	ƿ	f	Fé	cattle/wealth
2	ᚱ	u	Ur	drizzle/rain/aurochs
3	þ	th	Þurs	thurs, giant
4	ᚹ	o	Óss	mouth
5	ᚷ	r	Ræið	ride
6	ᚵ	k	Kaun	a sore
7	*	h	Hagall	hail
8	ᚠ	n	Nauðr	need
9	ᚢ	i	Ís	ice
10	ᚦ	a	Ár	year, harvest
11	ᚨ	s	Sól	sun
12	ᚧ	t	Týr	the god Tyr
13	ᚥ	b	Bjarkan	birch
14	ᚹ	m	Maðr	man
15	ᚦ	l	Lögr	water
16	ᚫ	-R	Ýr	yew

Differences Between The Elder and Younger Futharks

What are the differences between the Younger and Elder rune rows, and why do these differences exist? The Elder Futhark runes that are missing from the Younger Futhork are Gebo, Wunjo, Perthro, Elhaz (though the form of Elhaz is also found in the Younger Futhork as the Man rune), Ehwaz, Inguz, Dagaz and Othala. Modern scholars who believe the Younger Futhark is indeed a later development of the Elder Futhark would say that despite the fact that the Norse language was gaining more sounds at the time of the reduction in number of runes, it is possible to give a linguistic explanation for the reduction. Sounds which were irrelevant to Norse language and sounds which could be written with other runic letters were dropped. But there is also an ideogrammatic aspect to the reduction. Meanings and functions of Elder Futhark runes which were present in other Elder Futhark runes were also dropped (see below).

Another major difference of the Younger Futhork is that the forms of some of the runes (Kaun, Hagal, Ar, Man and Yr) are different from the forms of the same runes in the Elder Futhark. There is a consistent method to the difference in the form of runes between the Younger Futhork and the Elder Futhark: runes which did not have a central vertical line in the Elder Futhark do have a central vertical line in the Younger Futhork. Interestingly, the only Younger Futhork runes which do not have a full vertical line or a central vertical line are runes for which body postures can be easily formed without requiring a central vertical line (Ur, Sig). (For evidence of the ancient use of runic body postures see “Armanen Rune Statha” below.) Thus it would appear that the unique forms of the Younger Futhork runes could have been created with the intention to make the runes easier to form with body postures. If this is so, and the Younger Futhork really is derived from the Elder Futhark as modern scholars say, the revision could have initially been made for the purpose of facilitating the practice of runic body postures. Such a revision could have been made not in writing but with body postures only.

On the other hand, if some form of the Younger Futhork was indeed the oldest form of the runes as speculated above, these earliest runes could have been created to reflect some original, ancient form of rune statha practice. To speculate even further, there could have always been alternate forms of those runes which were used specifically for body postures rather than writing. These would then have been the “Younger” Futhork forms, and they could have even always co-existed with the Elder Futhork forms. If this was true, the reason there is no written evidence for such alternate forms before the seventh century CE or so would be because the Younger Futhork forms would not initially have been used for writing, so they would not have been written down until much later. Rather, they would have been guarded in magical secrecy by the initiated, and only later when this secret magical tradition began to decline during the rise of invading Christianity would these forms have been written down and used for more common writing purposes. Only later would the Younger Futhork appear to form a separate Futhork, which then would have had the appearance of having a later date than the Elder Futhark.

To conclude this wild speculative tangent, it can be said that this hypothesis that the Elder Futhark and the Younger Futhark always co-existed is not as far-fetched as it may seem. In fact, the idea that there was only ever a single version of the rune row at any given time is really too narrow of an idea to even be realistic. All ancient alphabets had variations. The forms of the Elder Futhark runes had substantial variation. Variations in letter forms were common in ancient writing and existed on different levels. Variations could exist between one inscription and another even by the same hand. Nothing about language or writing was as standardized in ancient times as it is today, and if we project our modern idea of standardization

onto ancient alphabets, we will have made a substantial and greatly misleading error.

The forces and meanings of the additional Elder Futhark runes were always present in the other runes of the Younger Futhark: the extra characters of the Elder Futhark served a largely phonetic function for the purpose of writing. In this way, the Elder Futhark has the characteristics of a development and expansion from the more concise set of cosmic forces and meanings which are represented by the Younger Futhark and other similar ancient ideogrammatic alphabets. Therefore, even if the specific symbol set of the Younger Futhark was not actually older than the symbol set of the Elder Futhark, the underlying set of cosmic concepts which the Younger Futhark forms reflect (and are a better representation of than the Elder Futhark) existed at the beginning of creation and therefore of course preceded the development of the Elder Futhark character set.

Characteristics and Antiquity of the Armanen Futhorkh

The Armanen Futhorkh

<u>Number</u>	<u>Rune</u>	<u>Sound</u>	<u>Name</u>	<u>Meaning</u>
1	ᚠ	f	FA	Primal fire
2	ᚢ	u	UR	Primal, healing
3	ᚦ	th	THORN	Projection
4	ᚨ	o	OS	Receiving, releasing
5	ᚱ	r	RIT	Divine order
6	ᚷ	k	KA	Kin, ability
7	ᚹ	h	HAGAL	All, Protection
8	ᚺ	n	NOD	Need, karma
9	ᚻ	i	IS	Ego, calm
10	ᚾ	a	AR	Sun, banishing
11	ᚿ	s	SIG	Victory
12	ᛀ	t	TYR	Initiation, uncovering
13	ᛁ	b	BAR	Birth
14	ᛃ	l	LAF	Law, water
15	ᛇ	m	MAN	Man, spirit
16	ᛈ	y	YR	Woman, roots
17	ᛉ	e	EH	Marriage
18	ᛊ	g	GIBOR	Cosmic cycle

Traditionalists such as Retro-Heathens will often make the claim that the Armanen runes are not an authentic or valid rune row. They say that the Armanen runes are a modern New Age “invention” of Guido von List. If the Armanen runes were an invention of von List, they were not a very original invention because the Armanen runes are *almost identical to the Younger Futhork*.

The Armanic Futhorkh is essentially the same as the 16 stave Danish version of the Scandinavian Runes or Younger Futhork. The differences between the two are slight and can be summarized as follows: The Armanen rune row has 18 runes, the Younger has 16. The Armanen AR rune has the upper portion of the diagonal cross section removed: the more commonly known form of the Younger Futhork AR rune is used for the

Armanen EH rune. The order of MAN and LAF are reversed in the Armanen rune row. Last but not least, the runes EH and GIBOR are added at the end of the Armanen rune row.

The Armanen EH rune is not von List's invention, rather it is the authentic rune Ehwaz from the Elder Futhark. In the Armanen Futhorkh, EH takes the form of what is usually considered in modern times to be the "standard" form of the Younger Futhork Ar rune. However, the form of AR used in the Armanen Futhorkh is actually a well-attested form of Ar in the Younger Futhork as well. It only appears to be a variation to modern people who incorrectly think that ancient alphabets should or could have the same level of uniformity as modern alphabets.

The Armanen GIBOR rune is also not an invention of von List's, but rather it is the Gebo rune of the Elder Futhark. The form of Armanen GIBOR is shaped like a part swastika (von List describes it as a concealed swastika) as opposed to only the X form of the Elder Gifu rune. The swastika traditionally has the phonetic value of "G" (note that this phonetic association was not invented by von List). The exact form of the GIBOR rune was also not invented by von List, but appears in ancient Germanic and artifacts and on those of other Indo-European peoples. The form of GIBOR is found in the "Wolfsangel," which was an authentic ancient symbol. The form of GIBOR is also found marked in clay in Alba Longa, near Rome (Gorsleben 11), indicating a much more ancient Aryan provenience for the GIBOR symbol which goes beyond the Germanic world, as is the case with the swastika. So in fact there is nothing original or invented about the Armanen GIBOR rune either.

Von List's innovation to the Younger Futhork can only be said to be the addition of the EH and GIBOR runes. However even this addition was not an original idea of von List's, because 18 runes are found in the *Ljóðatal* of the *Hávamál* in the Elder Edda. Von List simply recognized that the additional two runes of the *Hávamál* rune poem are EH and GIBOR. The idea of an 18 rune Armanen Futhorkh must therefore be attributed not to von List but to an ancient rune master or rune gild which was behind the concept of the 18 runes in *Hávamál*. In other words, the Armanen Futhorkh actually is an ancient authentic Futhorkh because it is merely a slight variation of the Younger Futhork as represented in the *Hávamál*. Even the academic community which considers the Armanen runes to have been invented by von List and to have no real historical precedents have no choice but to admit that the first 16 stanzas of the *Hávamál* rune poem correspond to the Younger Futhork.

Nor can the reversal of MAN and LAF in the Armanen Futhorkh be considered a significant enough variation for the Armanen Futhorkh to be considered a "modern invention." Far greater variation exists in both the Elder Futhark and the Younger Futhork. For example the Elder Futhark shows a variation in the order Othala and Dagaz, but this does not cause any

modern scholar or heathen to claim that only one of the variations is the Elder Futhark, and that the other must therefore be a different Futhark. If such strict criticism cannot be applied to the Elder Futhark then neither can it be applied to the Armanen Futhorkh. Further, the reversal of the MAN and LAF runes is not an invention of von List, but rather this reversal is reflected in the rune verses of the *Ljóðatal* rune poem in the *Hávamál*.

As such, the real date of the Armanic Futhorkh must be placed in ancient antiquity, to the time of both the Younger Futhork and the *Hávamál* rune poem. The Younger Futhork is currently dated from 800-1100 CE (but it could be much older, as explained above). However, this date of the Younger Futhork is more the date of when the row began to be carved into standing stones than it is any certain date of the row itself. Standing stones were carved using the Elder Futhark, as early as the 5th century CE. From around 650-800 CE, the Elder and Younger Futhark forms were mixed. This shows that while the Younger Futhark is dated to 800 CE, that actually some runes and other aspects of the Younger Futhark existed from at least 650 CE according to the modern assessment.

Further, some of the apparent Armanen rune variations are found in other sources which preceded Guido von List. Johan Bure (Johannes Bureus) (1568-1652 CE) gives what he calls "the Gothic Alphabet" which is a slight variation of the Younger Futhork. Bure's runes were based on pre-



Figure 13: Bure's "Gothic Alphabet"

existing, ancient variations of the Younger Futhork. In Bure's "Gothic Alphabet" we see the same form of the Ar rune as is found in the Armanic rune, but occurring centuries before the time of von List. This shows that the form of the AR rune in the Armanen Futhorkh was also not an innovation of Guido von List but is an attested ancient variation of the rune. In Bure's "Gothic Alphabet" we also see the OS rune in its "backwards" form as it appears in the Armanic Futhorkh. The OS rune appears this way in ancient runic inscriptions as well. The alternate rune for G as well as the Q rune in the "Gothic Alphabet" bear a great resemblance to Armanic GIBOR as well. Edred Thorsson once raised the question of whether or not Guido von List had access to the work of Johan Bure, but suspected that he did not. Either way, in the end analysis, von List's Armanic Futhorkh is essentially without innovation. Rather, it is based on attested ancient forms. The Armanen Futhorkh is then best considered nothing more than a slight variation of the Younger Futhorkh.

The 18 Runes of the *Hávamál*

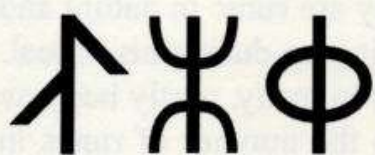
The greatest argument for the antiquity of the Armanen rune row is that it is based on the *Ljóðatal*, which is the 3rd part of the *Hávamál*: there the verses of the 18 runes are given. The *Hávamál* is part of the Elder Edda which reflects the most comprehensive ancient information we have concerning Germanic heathen religious and magical beliefs and practices. That the *Ljóðatal* specifically gives descriptions of 18 runes cannot be taken as lightly as it usually is. I suspect part of the reason the *Hávamál* runes are not given much weight in heathenry is because it is initially very difficult to correlate the rune meanings of the *Hávamál* runes with the meanings of the Elder Futhark runes as usually understood in modern times. However, deeper study and practice will reveal the insight that the *Hávamál* descriptions of the runes are in fact exact representations of the runes of the Armanic Futhorkh. Also, the number of 18 runes is only two more than the number of runes in the Younger Futhork, which indicates a connection between the *Hávamál* rune tradition and that of the Scandinavian Younger Futhork which it quite closely matches.

What, then is to account for the difference between the Younger Futhork and the 18 runes of the *Hávamál*? The 18 runes of the *Hávamál* are most surely a reflection of the Younger Futhark but with slight variations. These variations are not attested in surviving inscriptions, but lack of surviving evidence does not mean that the 18 rune Futhorkh never existed, especially since it is attested in the *Hávamál*. The traditions of 18 runes and 16 runes would have co-existed in Scandinavia during the period of the Younger Futhork and the *Hávamál*. One possible explanation is that the 17th and 18th runes EH and GIBOR could have actually been part of the Younger Futhork but would have remained secret and hidden: not used in ordinary writing. Alternately, some believe that the development of the Younger Futhork could have been an attempt to restore the original 18 rune Futhorkh, but that those undertaking this restoration were uncertain what the last two runes were.

While the Elder Edda was supposedly not written down until around the 12th century, it is generally accepted to have existed in oral tradition centuries prior to when it was written down. Many of the myths and legends of the Eddas had their origins among the Goths between the 2nd and 4th centuries: see my book *Gaut's Descendants: Gothic Religion and Culture in Germania* for further information. Further, there are many indications that the mythical and legendary contents of the Elder Edda were known throughout the Germanic world, sometimes from centuries earlier than the Viking Age. Since this is the case, the contents of the *Hávamál*, including the row of 18 runes, could be much older than the Norse tradition of the 10th

century. The tradition of 18 runes as preserved in the *Hávamál* could certainly be older than the currently accepted date of the Younger Futhork.

Another argument for the ancient authenticity of the Armanen Futhorkh is that Viking Age Scandinavia does not leave us without any examples of runes being added on to the end of the Younger Futhork. Scandinavian rune stave calendars feature an additional three runes which



were used for marking 19 year metonic cycles. The three additional runes were Arlaug (17), Tvimadur (18) and Belgthor (19). Arlaug is a combination of the Ar and Laug runes, but it has similarities to the 17th Armanen rune EH. Tvimadur, is a combination

of the MAN and YR runes, and bears a striking resemblance to the 18th Armanen rune GIBOR. Belgthor is a double THORN rune, but it bears a resemblance to the OTHIL rune, which is a 19th rune *form* present in the Armanen Futhork (though OTHIL is not considered to be a truly independent 19th rune of the Armanen Futhorkh, but rather a variation of OS). As such, it is possible that these additional attested ancient metonic runes were the original forms, or derived from the original forms, of the additional 17th and 18th runes in the *Hávamál* which are reflected in the Armanen Futhorkh.

Here I have covered why the Armanic Futhorkh cannot truly be considered a modern, inauthentic invention of Guido von List. I have given evidence for the ancient authenticity of the Armanen Futhorkh, and indicated that it, along with the Younger Futhork, could be far older than is currently thought. As a final remark on this topic I will call attention to the cosmic nature of the runes, because this real, ultimate nature of the runes has an overarching implication regarding their “age” (and therefore authenticity). The Armanen Futhorkh has a mathematical and numerological perfection which testifies to its cosmic validity. The basic ideas of this perfection are discussed in this book, and their full scope will be revealed to the runester who deeply studies and works with the Armanen runes. This perfection is not present in either the Elder or Younger Futharks.

Further, the runes are the realms of creation, so naturally they have existed since the beginning of creation, far earlier than the supposed historical date of the rune staves of 150 BC or so. The runes exist outside space-time without origin or ending. So how can we limit them by saying their origin is at a specific late historical date? Outside of space-time everything continually exists without origin or ending. Therefore the forms used to represent the realms of creation (the rune staves) have certainly always been existing. How one sees such things are nothing more than a reflection of one's cultural perspective. Modern Retro-Heathens to a large extent choose the limited, mundane, linear modern western cultural perspective of academia and Scientism. The Armanen, on the other hand, tend to focus on the original, timeless, cosmic nature of the runes, and the

totality of the experience and cultural development of our Aryan folk and traditions from the beginning of time to the present.

In *Hávamál* verse 139 Wuotan speaks of having learned nine chants from Bölþorn, Bestla's father. These are then referred to as being "ladled from Óðrerir" (Titchenell 126). We would of course like to know what these nine chants are. The chants are mentioned immediately after Wuotan says that he took up the runes, so we can assume that they are runic in nature and connected to the runes which Wuotan speaks of taking up during his ordeal. Nevertheless, the nine chants have remained elusive to many, partly because the number of chants, nine, does not correspond to the number of runes in any Futhark and seemingly not even to the number of runic verses in the *Hávamál* which follow. Nine rune songs cannot be found elsewhere in the Edda.

The nine rune songs are the 18 runes in the *Hávamál*. The connection between them is found by dividing a circle into 18 parts, one for each rune in the Armanen Futhorkh. The line of each rune and that of its

opposite in the circle are actually only a single line (a circle is divided into 18 parts by nine lines). Each of the two runes which are connected by a single line are related, and together they form one of the nine rune songs. The simplest way to find the rune pairs which comprise the nine chants is to write out the first nine runes in a line, and then write the second nine runes underneath them. Each rune from the first set of nine will then be paired with a rune from the second set of nine. This principle of

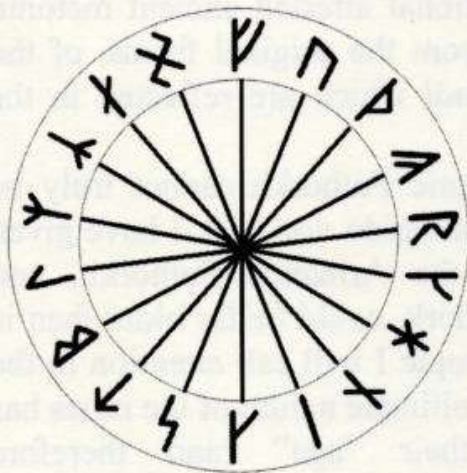


Figure 14: Nine rune pairs.

combining two seemingly disparate parts of a writing to find the whole is very ancient and has been used in other ancient writings, including the ten commandments in the Bible.

Yr Hagall Bjarkan Sval Lofn Hluth Rind
 Hagall Yr Bjarkan Sval Lofn Hluth Rind

These rune pairs have complimentary meanings which generally cover two aspects of a single whole. The verse of one rune in a pair completes and clarifies the hidden meaning in the other. Vast amounts of insight can be gained by reading the paired verses together. This is one of the runic secrets of the number 18, and the wisdom of the nine rune songs which Wuotan learned from Bölþorn.

Chapter 4: Armanen Cosmic Concepts and Structure: The World Tree

The Five Zones

The Armanen recognize five zones which comprise the entirety of the cosmos. The five zones are described by Marby. Aryan cosmology as found in its Germanic and Zoroastrian forms correspond also to the modern Armanen concept of the five zones. These zones can be correlated to the nine worlds of the World Tree.

Zone 1 is the Inner Earth Space. This is the hollow earth which is the abode of the energy-giving Black Sun within the earth (or rather it would be better said that inside the earth is the location where an abundance of cosmic Black Sun energy accumulates to form a reservoir of vril that nourishes the Earth and is the source of power of the Armanen and the Vrilya). Marby thought of the Inner Earth zone as radiating energy, though it doesn't appear that Marby directly made use of the Black Sun concept. The inner earth zone is the earthly UR realm: the UR energy is vril.

Zone 2 is the Material Earth Space, which is the abode of the Dwarfs or Dark Elves, the location of Swartalfheim. It is here that the forms of all beings and things in the physical world are formed on the astral level before their physical manifestation.

Zone 3 is Wave Space, which is the Earth's atmosphere, the zone of human habitation. It is the Norse heaven Vindblain. Included in Wave Space are the other worlds of the vertical plane: Ásgarðr, Jötunheim, Vanaheim, Niflheim.

Zone 4 is Cosmic Space, which is the realm of the Norse “first heaven” described by Snorri (see below) which contains the sun, moon and stars, and which corresponds to the lower eight “Immortal heavens” in *The Manual of Khshnoom*, within which is Alfheim/Anaghra Raocha.

Zone 5 is Super Cosmic Space, which is the spiritual world: the ninth and highest heaven, the Norse heaven Vidblain, in which Gimlé is located. The macro-cosmic form of the Black Sun, which is the Central Sun, stands between zones four and five.

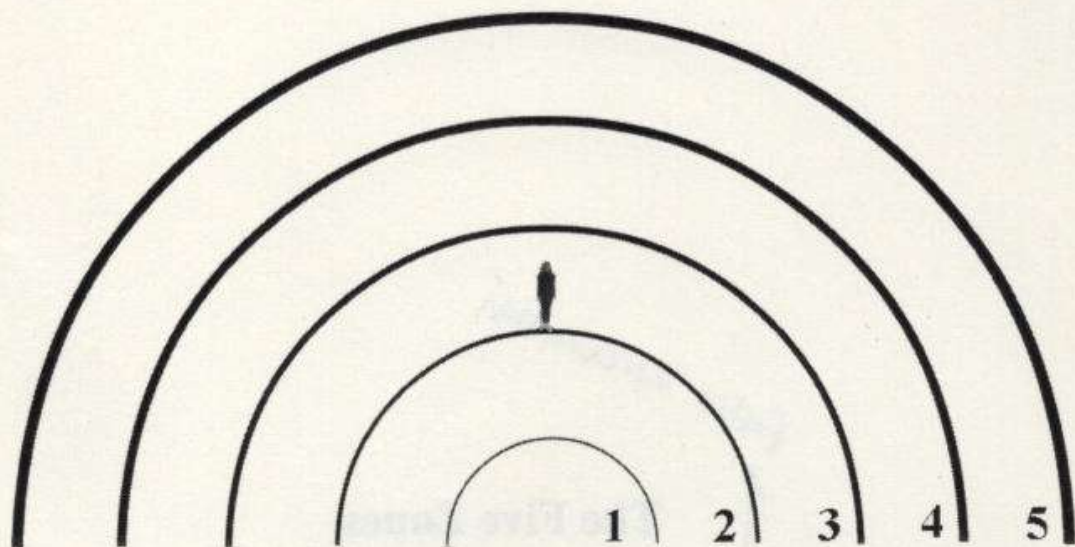


Figure 15: The Five Zones.

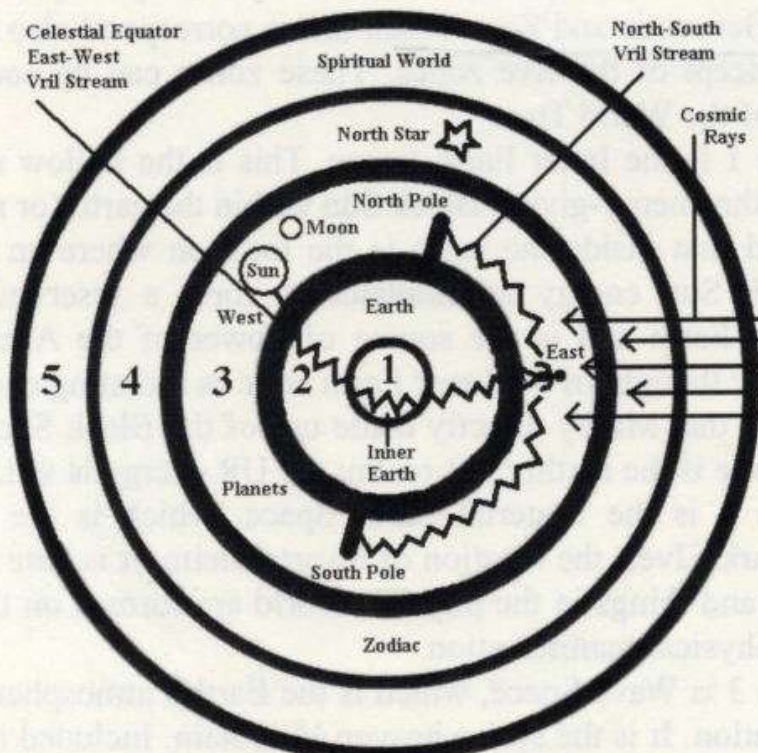


Figure 16: The Five Zones, three-dimensional.

Marby's five cosmic zones can be correlated to Peryt Shou's description of five zones which emanate in the form of a pentagram from the Central Sun. These are further connected to the five primary chakras as represented by the vowel runes, and the three zones of the body.

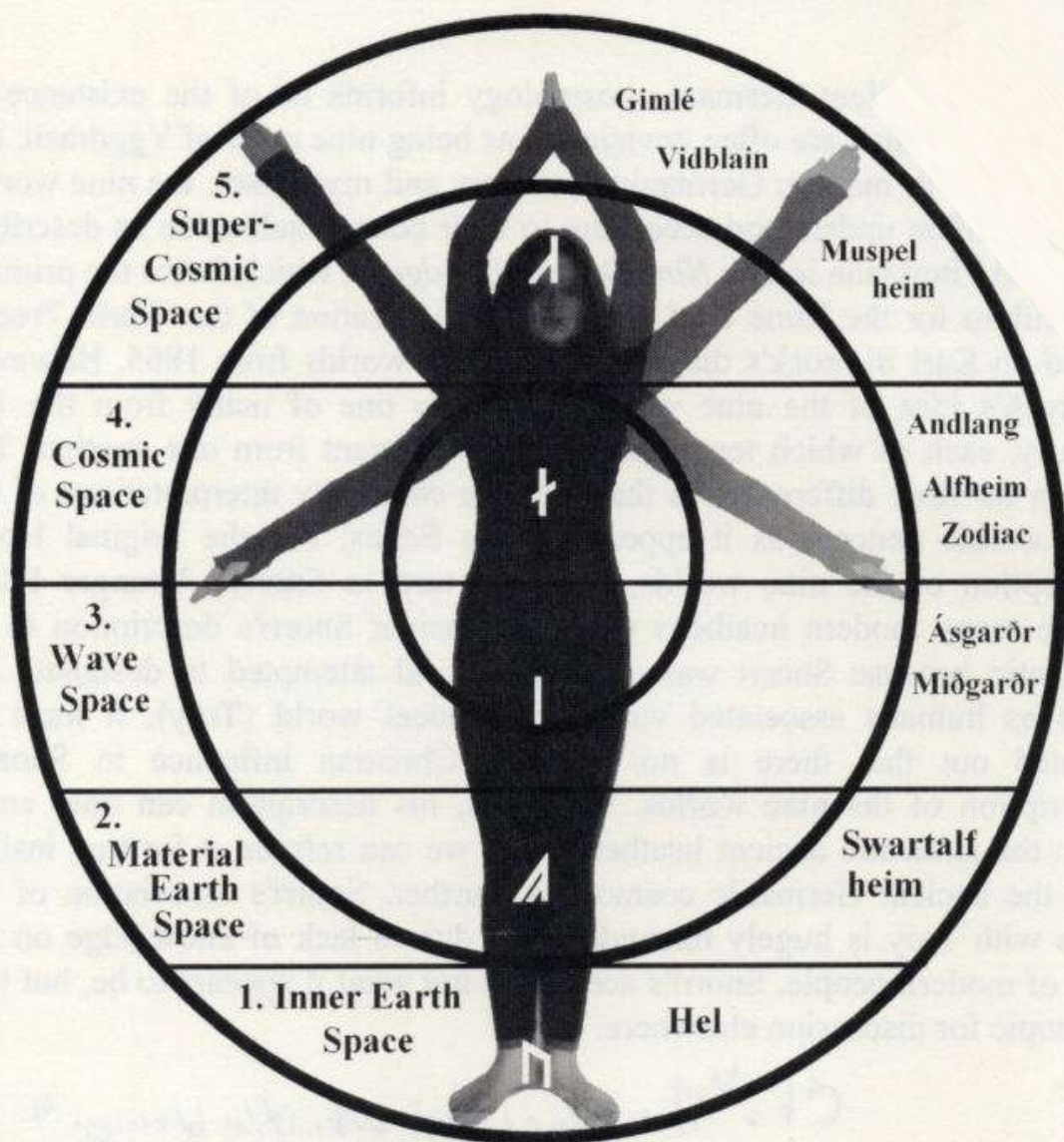


Figure 17: Three zones, five zones and corresponding worlds.

Note that the three body zones can be expanded into five, which also correspond to the basic form of Marby's vocalic bands as given by Thorsson in *Rune Might* (94). (Note that while Marby's vocalic bands originally included seven bands, that two of these bands are variations of the **u** and **o** sounds, and therefore they can be simplified to five bands. See volume two for a diagram and detailed description of Marby's vocalic bands.) The model of the three zones can be connected to the five zones in a way that shows how the five vowel runes are connected to the entire body instead of only the primary chakras. This also shows how the five zones are connected to the nine worlds. Marby's vocalic bands, which consist of five

primary rune zones that surround the body, can also be considered a micro-cosmic version of the macro-cosmic five zones.

The World Tree and the Nine Worlds

The ancient Germanic cosmology informs us of the existence of nine worlds, which are often envisioned as being nine parts of Yggdrasil, the World Tree. In modern Germanic heathenry and mysticism, the nine worlds are most often understood according to their conceptualization as described by Edred Thorsson in *The Nine Doors of Midgard*, which forms the primary curriculum for the Rune Gild. This conceptualization of the World Tree is based on Karl Simrock's diagram of the nine worlds from 1865. However, Simrock's idea of the nine worlds was only one of many from the 19th century, each of which tended to be quite different from one another. The reason for their differences is that they are each only interpretations of the nine worlds concept as it appears in the Eddas. For the original Norse conception of the nine worlds, we must turn to Snorri's Younger Edda. While many modern heathens will not consider Snorri's description to be authentic because Snorri was a Christian and attempted to designate the gods as humans associated with the classical world (Troy), it must be pointed out that there is no trace of Christian influence in Snorri's description of the nine worlds. Therefore, his description can only come from the authentic ancient heathenry and we can rely on it for true insight into the ancient Germanic cosmology. Further, Snorri's association of the gods with Troy is hugely misunderstood due to lack of knowledge on the part of modern people. Snorri's account is not what it appears to be, but that is a topic for discussion elsewhere.

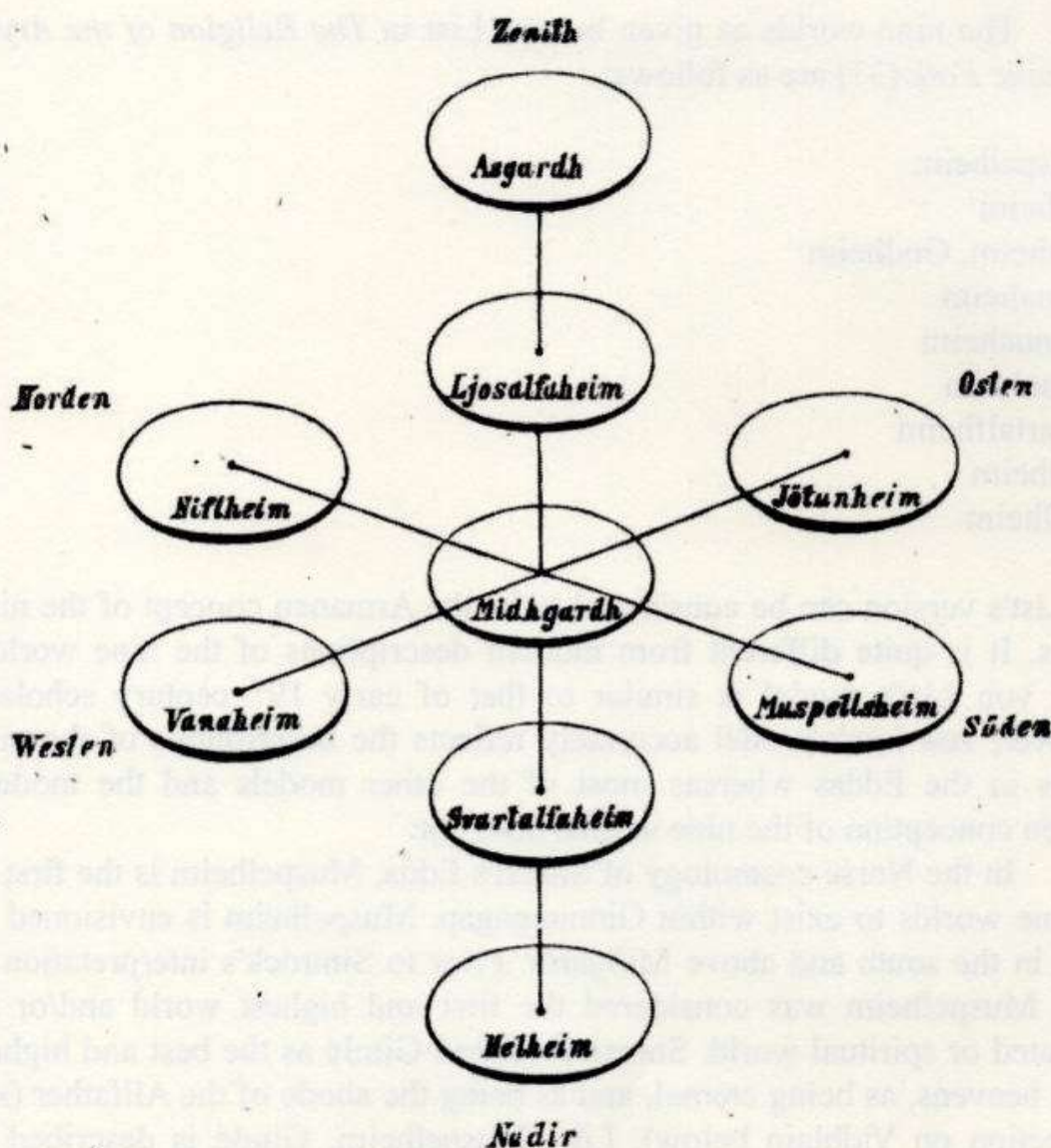


Figure 18: Karl Simrock's model of the nine worlds.

To determine to what extent any of these interpretations of the nine worlds might be correct, we must go back to the source for the original ideas as found in the Eddas. There we find that the original Eddaic concept of the nine worlds is in fact quite different from that found in Simrock, the *Nine Doors of Midgard* and the modern heathen conception. This modern interpretation of the nine worlds is practically a very useful mapping, but it is highly systematized to the extent that it does not accurately reflect the ancient concept as given in the Edda. In fact, none of the 19th century interpretations reflect the actual concept of the nine worlds as described in the Edda. Most of the 20th or 21st century mappings tend to be even less accurate than the 19th century conceptions. Therefore, here we will examine the nine worlds as they actually appear in the Edda.

The nine worlds as given by von List in *The Religion of the Aryo-Germanic Folk* (37) are as follows:

1. Muspelheim
2. Alfheim
3. Asaheim, Godheim
4. Wanaheim
5. Mannaheim
6. Jötunheim
7. Swartalfheim
8. Helheim
9. Niflheim

Von List's version can be considered to be the Armanen concept of the nine worlds. It is quite different from modern descriptions of the nine worlds: rather von List's model is similar to that of early 19th century scholars. However, von List's model accurately reflects the descriptions of the nine worlds in the Eddas whereas most of the other models and the modern heathen conception of the nine worlds does not.

In the Norse cosmology of Snorri's Edda, Muspelheim is the first of the nine worlds to exist within Ginnungagap. Muspelheim is envisioned as being in the south and above Miðgarðr. Prior to Simrock's interpretation in 1865, Muspelheim was considered the first and highest world and/or an uncreated or spiritual world. Snorri described Gimlé as the best and highest of the heavens, as being eternal, and as being the abode of the Allfather (see the section on Vidblain below). Like Muspelheim, Gimlé is described as being in the south of the heavens. A picture emerges, then, of Gimlé in Vidblain as the highest heaven, the eternal spiritual world, and a spark of this original spirit falling from Gimlé into Ginnungagap, where it grows and eventually becomes the first of the nine worlds, Muspelheim. This is the mystery of the FA rune. Von List also considered Muspelheim to be the first of the nine worlds and considered Surtur to be an original form of the Allfather (see "Armanen Theology" below). Von List's interpretation of Muspelheim is closer to Snorri's original description in the Edda than is the modern heathen conception.

In Norse cosmology, Muspelheim does not appear to have been created, but rather it seems to have spontaneously manifested or arisen. Its origin results from the creative presence of divine spirit and its division into male and female archetypal principles. Snorri describes Muspel as being associated with giants who are destructive forces and who are hostile to gods and men. Therefore within heathenry Muspelheim is usually regarded as a hostile, adversarial place. However, Snorri has more to say about Muspelheim. It is the first world to appear in Ginnungagap, it is associated with the positive qualities of "hot and bright," and is the source of all

heavenly bodies, the sun, moon and stars and of all light. "Molten sparks from Muspel became all the lights in the sky that illuminate the earth, some fixed and some wandering" (Faulkes 12). Von List further interprets Muspelheim in a positive way.

Snorri indicates that the inhabitants of Muspelheim have fire bodies, just as the Zoroastrian *Manual of Khshnoom* speaks of the six *Keshvars* as abodes of fire in which the inhabitants have fire bodies (see below). The idea of fire bodies in worlds of fire is also present in the Puranic literature of India. Note that the "fire" of Muspelheim is not ordinary mundane material fire, but is a spiritual creative fire which is a substance that is higher than ether.

The second world given by von List is Alfheim, home of the elves or Light Elves. Note that the original sources list only Alfheim for the name of this world: Ljósalfheim is a modern invention intended to contrast this world with Swartalfheim. Alfheim is first mentioned in a way that indicates it is in the heavens (19). However, Snorri does not specify in which of the three heavens Alfheim is located. Alfheim is the abode of the Light Elves, who are also said to be the only inhabitants of Gimlé, which is in the highest of the three heavens.

The third world given by von List is Asaheim or Godheim, home of the gods, which was understood to be above Miðgarðr. This is the "heaven" in which the gods reside, as given by Snorri. The lowest heaven, which Snorri refers to as "our heaven" contains Urðr's Well, Baldr's hall Breidablik, Forseti's hall Glitnir, Heimdallr's home Mount Himinbjorg, which is at the edge of heaven where Bifrost ends, and Óðinn's hall Valaskjalf (20), as well as the sun, moon and stars. Neither Þórr's hall Þrúðvangar, nor Njörðr's home Noatun are said to be in heaven (22-23).

There are two heavens above this lowest heaven: "...there is another heaven south and above this heaven of ours...called Andlang...there is a third heaven above that one called Vidblain" where they say Gimlé is located. "But...only Light Elves inhabit these places for the time being" (20). Gimlé is the the only heaven that stands when heaven and earth have passed away (20). The highest heaven Vidblain in which Gimlé is located is the eternal spiritual world which is equivalent to the Zoroastrian ninth immortal heaven (see below). The second heaven, Andlang, is the Zodiac, and is equivalent to the Zoroastrian eighth heaven. The third and lowest heaven is equivalent to the Zoroastrian seven lower heavens.

It must be noted "heaven," Godheim, is not the same place as Ásgarðr. While modern scholars and heathen almost universally consider Ásgarðr to be a heavenly realm which is the highest of all the worlds, there is in fact no evidence whatsoever in either the Elder or Younger Eddas to support this idea. Snorri does not place Ásgarðr in heaven (Godheim). Ásgarðr is described as being built (not eternally existing in heaven) *after* Earth and Miðgarðr. Snorri speaks of Ásgarðr as a terrestrial rather than

heavenly place. The gods built a temple in Ásgarðr, which Snorri calls “the biggest building on Earth” (16). Ásgarðr, therefore, is a city within Miðgarðr. The Ásgarðr of Snorri is equivalent to the city of the gods in the earthly Hyperborea. Valhöll was built after Miðgarðr (35).

The Elder Edda also does not indicate that Ásgarðr is in heaven. Scholars and heathens have assumed that Ásgarðr is in heaven because it is associated with the gods, however the sources do not actually support this assumption. When most scholars and heathens say “Ásgarðr,” what they are referring to is what Snorri called “heaven” (Godheim), which contains the halls of some of the gods. This heaven is Vindblain which is below Andlang (the Zodiac) and well within the mortal, created world which will be destroyed at Ragnarök. Ásgarðr isn't at the top of Yggdrasil, rather it is the location of one of the roots of the Tree (16). The third root of Yggdrasil is in “heaven” which is the location of Urðr's Well. Snorri wrote that the gods ride from Ásgarðr (on earth) over Bifrost to Urðr's Well in heaven every day.

The fourth world given by von List is Wanaheim, the abode of the Vanir, which is conspicuous by its absence in the Younger Edda of Snorri. Wanaheim is only mentioned once in the Elder Edda, in *Vafþrúðnismál* 16. There is also no indication that Vanaheim is in heaven, rather it is best understood to be across the western sea from Miðgarðr.

The fifth world given by von List is Mannaheim, the home of men, more commonly known as Miðgarðr. Often this world is thought to be synonymous with the earth, but that is not actually the case. Miðgarðr is not the earth *per se* but is rather described as a fort in the center of the earth (12-13). Within this earthly fort of Miðgarðr is to be found the city of Ásgarðr. Bifrost connects earth to “heaven” (15).

The sixth world given by von List is Jötunheim, home of the giants. In Snorri's description of the worlds, the giants live on the shores of the earth. Earth is envisioned as a circular mass of land surrounded by water, which is encircled by Jötunheim on its shores.

The seventh world given by von List is Swartalfheim, home of the dwarfs or dark elves. The dwarfs arose from the earth (Ymir's flesh) (16). The dark elves are said to live “in the ground” (19).

The eighth world given by von List is Helheim, the abode of the unworthy dead. This world is envisioned as being below and to the north of Miðgarðr and Swartalfheim. Hel seems to be contiguous with Niflheim or perhaps to be a world or abode which is contained within Niflheim (27).

The ninth world given by von List is Niflheim or Niflhel, the world of primordial ice. Niflheim is envisioned as being below and to the north of Miðgarðr and Swartalfheim. Like Muspelheim, Niflheim is an uncreated world and is on the most basic level of creation. Niflheim is the abode of the ice giants. In the *Gylfaginning* Gangleri asks of the Allfather: “What was he doing before heaven and earth were made?” To which High replies, “Then he was among the frost giants” (9). “With the ice-giants, the elements are

meant, the Ur-matter..." (Gorsleben Ƴ†). The Edda indicates a good and evil polarity between Muspelheim (hot and bright) and Niflheim from which come "coldness and all things grim" (10). This may reflect the dual creations of Wuotan-Manus and that of the evil Demiurge. Muspelheim and Niflheim precede Ymir and result in his creation. Muspelheim may be the origin place of Wuotan-Manus, while Niflheim may be the origin of his dark twin, the evil Demiurge.

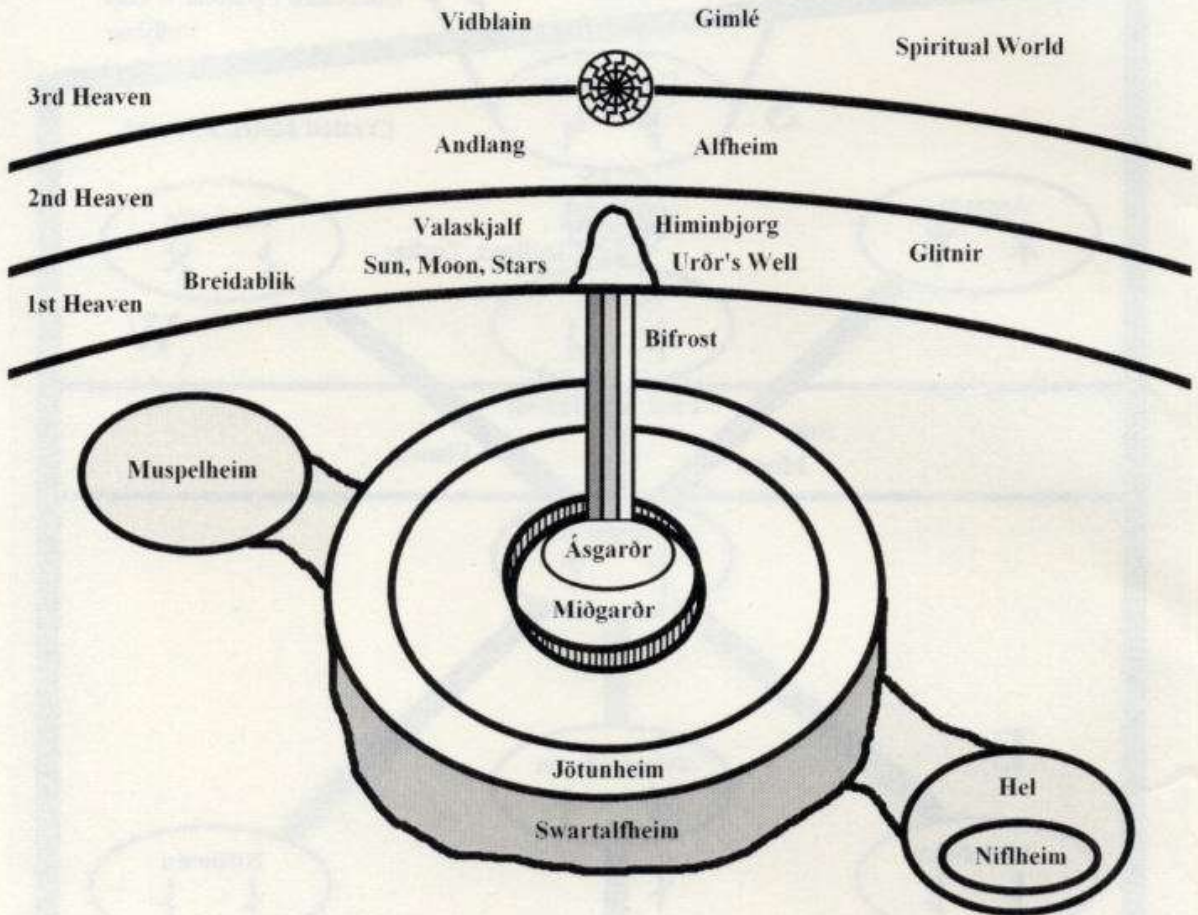


Figure 19: The nine worlds according to the Younger Edda.

There are correspondences between the nine worlds of the World Tree and the Armanen runes. Here will be given an alternate mapping to the one given above in order to show different associations of runes with parts of the World Tree. UR is the enclosure of the nine worlds (corresponding to the Binah Sefirot of Kabbalah). The realm of UR (Aðumla) is Hel, the bottom of creation. FA begins creation from the Muspelheim region by acting on IS in Niflheim. Ymir (YR) is produced. Manus (MAN) is produced through Bur (BAR). Manus and Ymir combine to form HAGAL, the World Tree. IS is also the vertical column of the Tree. THORN is in Jötunheim and acts upon EH in Vanaheim.

The spiritual, causal plane/fire element is represented by FA, the mental plane/air element by MAN, the astral plane/water element/Swartalfheim by LAF and the material plane/earth element by YR.

UR is the rune of Hel, the inner earth space (Zone 1). LAF is the rune of Swartalfheim, the material earth space (Zone 2). KA is the rune of Miðgarðr, wave space (Zone 3), which also contains Jötunheim, the upper part of Niflheim, Ásgarðr and Vanaheim. AR is the rune of Alfheim, cosmic space (Zone 4). BAR is the rune of Vidblain, supercosmic space (Zone 5), the unchanging spiritual world beyond the created world.

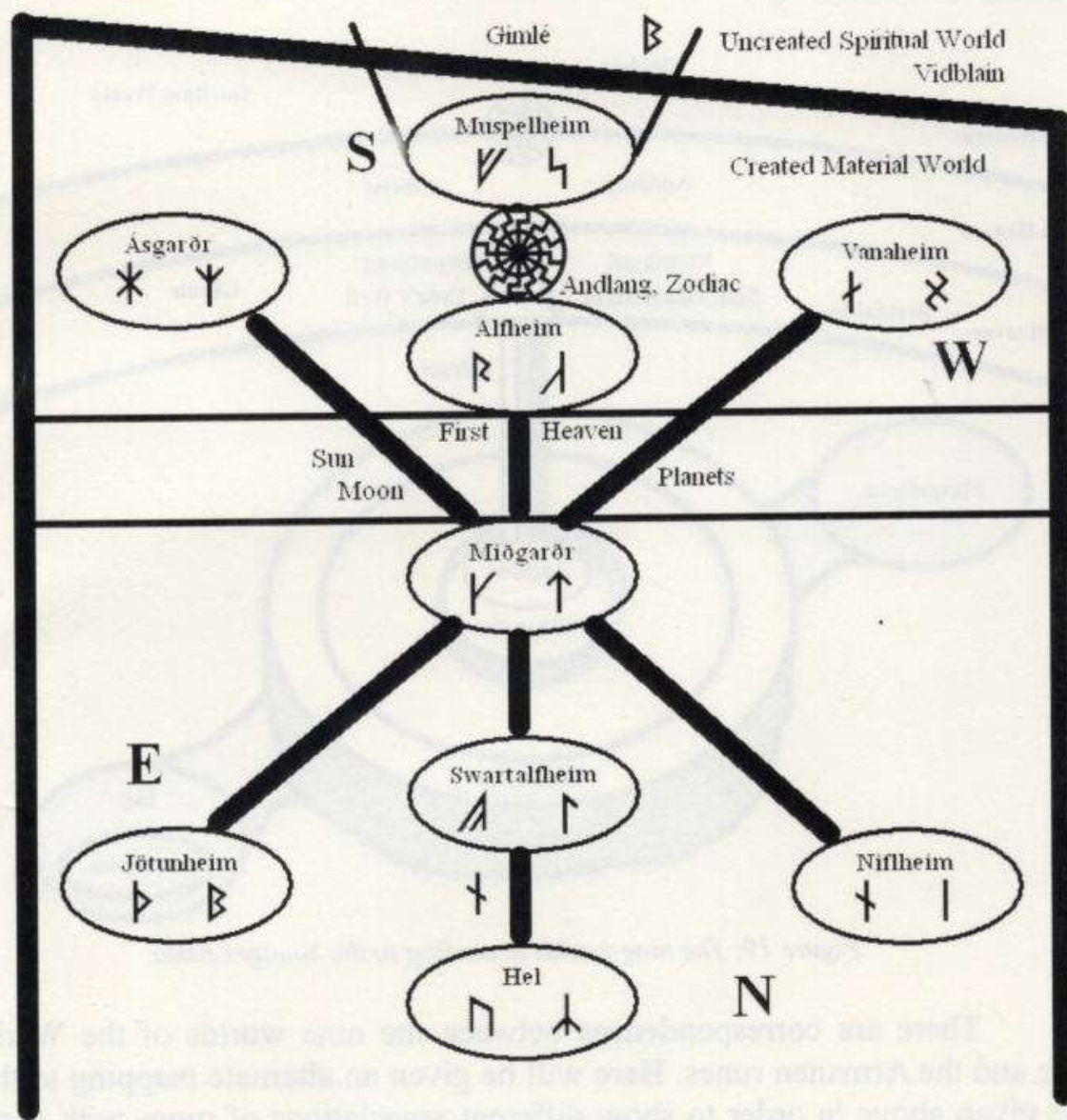
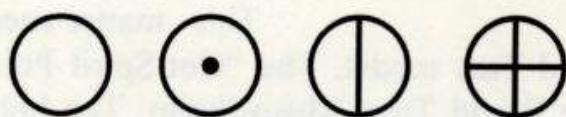


Figure 20: Runes of the nine worlds.

Note that this is a general mapping. All runes are present in all worlds to some degree or another. These associations are an attempt to reflect the primary rune (or rune pair) of each world.

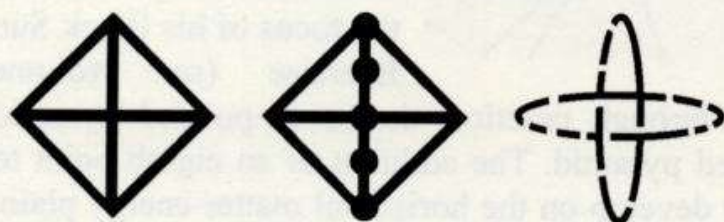
The Spirit-Matter-Energy Cross and The Seven-Pointed Double Pyramid

Gabriele Dechend, who was Wiligut's secretary, wrote of a cosmological conception which reflects Wiligut's cosmology, and which is based on the cross symbol. The vertical line of the cross represents spirit and its movement. The horizontal line represents the continuum of matter and energy. Von List (*Religion of the Aryo-Germanic Folk* 9, 31, 32, 36) Gorsleben (𐌲𐌿𐌰, 𐌲𐌿𐌱, 𐌲𐌿𐌶) and Kummer (*Heilige Runenmacht* 47) describe the cosmic development of the cross symbolism. The Armanen masters appear to have taken this conceptualization from Blavatsky (3-4).



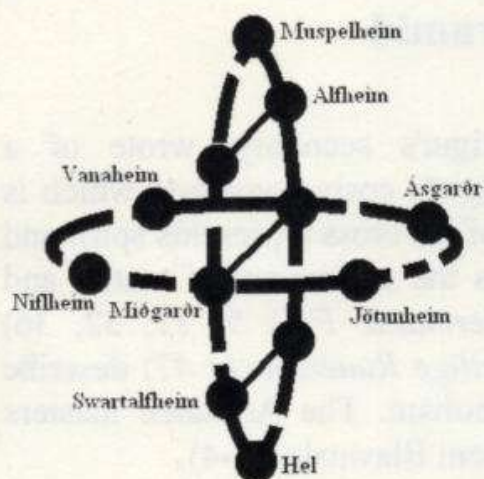
The vertical line originates as a point, which represents God (This point is in the center of the circle which represents God. The point represents the sun, while the hollow central circle represents the spiritual sun, and which therefore must be taken to be an early symbol of the Black Sun). When the point moves from above to below, it becomes a line: the IS rune. The vertical line, which represents the downward movement of spirit, crosses the horizontal line of matter-energy. Wuotan/Gutan is crucified on the tree, symbolizing the descent into matter (Serrano, *Resurrection of the Hero* 53). When the four points of the cross are joined together, the cross becomes a symbol of two triangles: the triangle above represents heaven and the triangle below represents earth.

The top of the vertical line is the Got-Spirit Point. Between that and the horizontal line of the matter-energy plain is a point which represents the "Will to Become." The point of the matter-energy plain is called



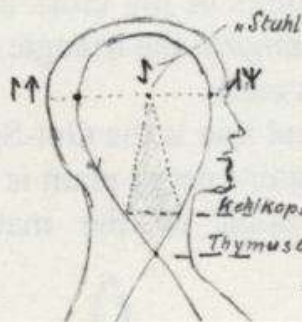
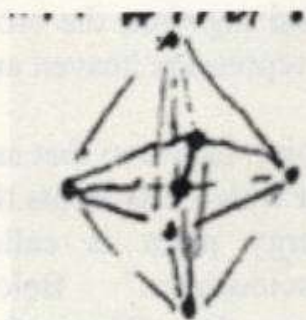
"Consciousness." Below that is the "Generation Point," and at the bottom of the vertical line is the "Turning Point" or death.

From there, spirit moves back upwards in a circular fashion to the "Will to Conscious Being and Becoming" point which is on the level of the Generation Point, the Consciousness Point, the "Generation in the Spirit" point, and then back to the Got-Spirit Point (Flowers and Moynihan 154-156).



This matter-energy-spirit diagram is an extension World Tree model. The "Got-Spirit Point" answers to the highest world of the World Tree, Muspelheim. The bottom point, labeled "Turning Point, Death" answers to Hel. The points labeled "Will to Become/Generation in the Spirit" represent Alfheim, and the points labeled "Generation Point/Will to Conscious Becoming" represent Swartalfheim. The point on the far left labeled as "Matter" answers to Niflheim, while the opposite side, "Energy" answers to Asaheim/Godheim. The center point labeled "Consciousness" answers to Wanaheim on the one side and Jötunheim on the other.

If one considers the upwards and downwards flows of spirit (the vertical lines) as separate, and that the center point exists separately from both, the diagram



becomes Rudiger's seven-pointed double pyramid. Rudiger explains the seven-pointed double pyramid as a structure within the body which is the focus of his Black Sun Exercise (see volume

three). Rudiger claims that through practice, the seven-pointed pyramid must become an eight-pointed pyramid. The addition of an eighth point to the double pyramid can only develop on the horizontal matter-energy plain, and has the function of further uniting the horizontal matter-energy plain with the vertical spiritual plain to create a perfect, complete state of unity between matter, energy and spirit.

Initially the spirit plain crosses the matter-energy plain from top to bottom. Then it crosses again from bottom to top. The highest and lowest points of the vertical spirit plain then connect to two more points: the beginning point of matter on the left, the place where matter and energy

meet in the center, and the beginning of energy on the right. The center point represents a balance between downward spirit movement, upward spirit movement, the beginning of matter and the beginning of energy: it is the balance point between the other four points on the horizontal plain. It is Miðgarðr. In this way the seven pointed pyramid is formed from what began as the spirit-matter cross.

The spirit-matter cross and the closely related seven-pointed double pyramid are more elaborate models of the HAGAL rune and the World Tree which take on a new level of three-dimensionality. Further, the development of an eighth point on the double pyramid indicates a tenth world of the World Tree. This tenth is "the wanderer" which corresponds to the Black Sun, and which can be said to be located between Alfheim and Muspelheim. This is "the Eye of Gotos" which is the Eye of Wuotan, the Black Sun. This is the location of the Black Sun between the material and spiritual worlds.

The implications for the cross position and other runes in rune statha is clear. The vertical flow downward (or down and up as in the IS rune) is not just the polar vril flow, but the movement of the spirit plain. The horizontal energy flow in the arms (east-west) is not just the celestial vril flow, but can be correlated to the matter-energy plain.

The Nine Worlds, Nine Heavens and the Material and Spiritual Worlds

The Aryo-Germanic conception of the cosmos is both that of the World Tree with nine worlds, and a vision of the cosmos as dual, consisting of a spiritual world and material world. This raises the question, where is the spiritual world in relation to the nine worlds of the World Tree? I will attempt to answer this question based on analysis of Germanic and Aryan cosmologies. First, the question must be asked, how old is the Norse concept of the nine worlds? Does it only reflect the remnants of Scandinavian heathenry from Christian times, or is it a more ancient Aryan concept? In fact the concept of the nine worlds is an ancient Aryan cosmic mapping, as is shown in Zoroastrian tradition. The Zoroastrian cosmology sheds a great deal of light on both the Germanic concept of the nine worlds, and the older Aryan and Hyperborean cosmology.

The *Manual of Khshnoom* explains Zoroastrian cosmology in significant detail. The universe consists of immortal and mortal worlds. There are nine "immortal heavens" (Asmans). The ninth and the eighth are considered to be within the spiritual world (Minoi Alam) as opposed to the other seven which are in the material world. The ninth heaven is the highest abode of the spiritual world, while the eighth heaven consists of the constellations of the Zodiac. The Yazatas (angels, gods) reside in the ninth

heaven (135). The lower eight Asmans are all within one great Asman, the outer rim of which is the eighth heaven of the Zodiac and upon which is the Black Sun, which leads to the ninth heaven of the spiritual world.

The lower seven of the nine “immortal heavens” correspond to bodies within our solar system. 7) Saturn, 6) Jupiter, 5) Mars, 4) the Sun, 3) Venus, 2) Mercury and 1) the Moon. The immortal world of the nine heavens is separated from the mortal world by the intermediary region called “Miswane Gatu” which is below the Moon Heaven. Below Miswane Gatu is the large realm called Nisti (Space), which has numerous subdivisions and many worlds of its own such as the seven Dakhus (plains of the Meher Yazad in Nisti). Below Space is the Earth, which is considered to be at the bottom of the mortal worlds (25).

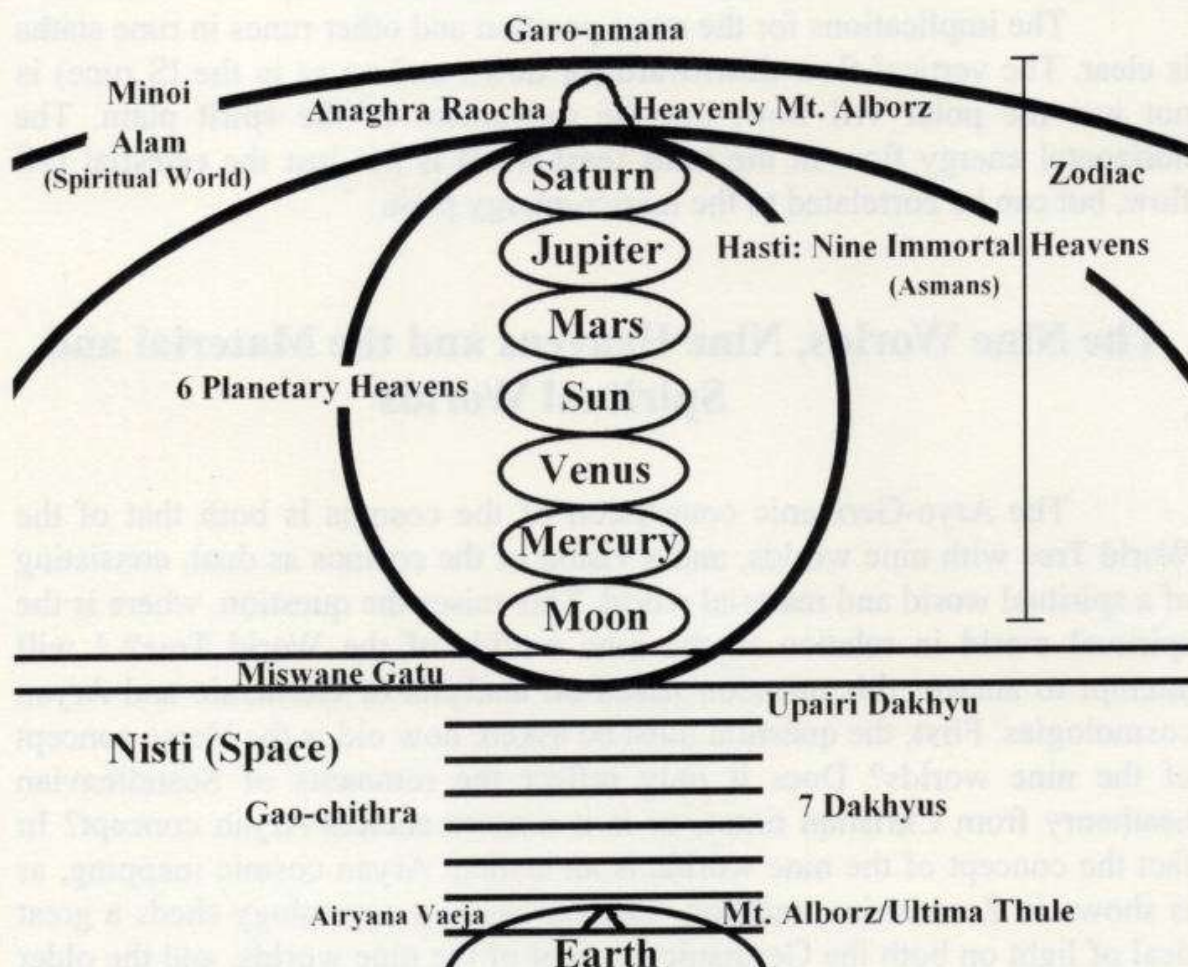


Figure 21: Zoroastrian cosmology from the Manual of Khshnoom.

In the Zoroastrian concept of creation, cosmic fire plays an initial role, as it does in the Germanic cosmology explained in the Armanen tradition by Guido von List. (Here we should note that this cosmic creative Fire, the initial Fire element, is not mundane material fire, but is a spiritual fire which is elementally more elevated than ether). This spiritual fire originates in Garo-nmana, the abode of Ahu (the highest form of Ahura

Mazda) in the ninth heaven. Atar (Fire) expands from Ahu to create the world. In runic terms, this is the essence of the rune FA. The form of Atar, who begins this process of creation, functions in the ninth heaven. The ninth heaven is considered the roof or canopy of the universe and is the seat of the creator Ahura Mazda (100).

There are two kinds of souls: the perfect and the imperfect. The imperfect souls are called Urvans. Ur-van means “the soul that needs to widen itself out” (138). The souls who are in need of reform and thus leave the spiritual world make a descent (exodus) through the lower heavens and worlds, through which they must also ascend in order to return to the spiritual world. The souls in need of reform first drop from the ninth heaven to the eighth heaven of the Zodiac, which is Anaghra Raocha, the “Realm of Endless Lights.” Their characteristics are fixed there before they drop to the lower worlds. Anaghra Raocha is also called Mount Alborz: the heavenly counterpart of earthly Hyperborea.

The inhabitants of the Zodiac, the heavenly Mount Alborz/Anaghra Raocha (Realm of Endless Light) are the Light Elves: the Old Norse counterpart of Anaghra Raocha is Alfheim, the abode of the Light Elves. The Germanic root elf/alf/alb- is cognate to the alb- in Mount Alborz. The *Manual of Khshnoom* tells us that Mount Alborz/Airyana Vaeja at the North Pole is an earthly manifestation of the a celestial Alborz in the Zodiac. The earthly Hyperborea/Mount Alborz/Himinbjorg is therefore a terrestrial manifestation of this heavenly world. The Black Sun symbol represents the ninth and eighth immortal heavens of the spiritual world. The world of Anaghra Roacha/Alfheim comprises the entire 360 degrees of the Zodiac, and this eighth immortal heaven is represented by the outer ring on the Black Sun symbol which contains the 12 reversed SIG runes. The ninth immortal heaven in which Garo-nmana, the abode of Ahu, is found is represented by the center ring of the Black Sun symbol, which is the Central Sun and the inner gateway to that world. As such, the Black Sun symbol indicates that the eighth heaven of the Zodiac is the gateway to the Central Sun which is itself a gateway to the ninth, highest heaven or eternal spiritual world beyond the material world, beyond even the eighth heaven of the Zodiac.

Next are the six planetary heavens (heavens seven to two) where Yazatas reside and where the good from the evil among the imperfect souls are separated. These planets are “reformatory institutions for saintly souls, where there is neither the perfect bliss of Garo-nmana, nor the sufferings of the material worlds” (140). Over the earth and up to the top of the Nisti are supra-ethereal planes of semi-luminous souls called “Gao-chithra.” Above them is the Miswane Gatu between the Hasti (immortal and evanescent worlds) and the Nisti (115). The sun casts its beams into both the Hasti and the Nisti (116).

The Nisti (space below the Moon Heaven) has four divisions which have their own subsections. In Upairi Dakhyu, the first Dhakhyu, the subtle bodies of all physical forms are created prior to their physical manifestation (146). This realm is functionally equivalent to Swartalfheim. Adairi Dahkhu is the third Dakhyu, that of the “inferior sprites,” and is where bad people go when they die. As the Chinvat Bridge is in between the Adairi and Upairi Dakhyus, the infernal regions are also in Aipi. The wicked souls who cannot cross the Chinvat Bridge are hurled into Apakhtar (152). The hellish regions are therefore located in the Dakhyus above the Earth.

Next are the seven Keshvars of the earth (162). The first six are ethereal, and the seventh is Airyana Vaeja at the North Pole, which is semi-ethereal. Hyperborea is found in Zoroastrian tradition, as explained in the *Manual of Khshnoom*. There it is called Airyana Vaeja, the original homeland, and Mount Alborz, which is equivalent to Mount Meru and the Midnight Mountain of Hyperborea. The *Manual of Khshnoom* specifically states that this original homeland of the Aryans is at the North Pole, and comprises the upper 1/3rd of the globe, in which Ahriman is mostly unable to act.

God would not relinquish sovereignty over mankind to the power of evil, so he built a bridge to divine power, which is the Midnight Mountain. The human eye cannot see it, yet it is there. It stands at the foot of the heavenly pillar, lying in the northern regions of the earth, and reaches up to the North Star [Polaris] like a mystical, symbolic “Mountain.” It is Mount Meru in the northern polar light. High magical processes are worked through the North Star (Pontolillo 528).

The nine immortal heavens (Asmans) plus the seven Dakhus equals a total of 16 worlds, 16 being the sacred number of the Younger Futhark Runes. (The number 16 shows the connection between the sacred numbers nine and seven). The spiritual fire that creates all life, all souls, and the vril, all originate in the spiritual world of the ninth heaven. They enter the material world via the Black Sun, and from there they flow into the eighth heaven of the Zodiac. From the Zodiac they descend to the North Star and then to the lower seven planetary worlds, Venus in particular, then through the Space between the Moon and the Earth, and then finally to the earthly Mount Alborz of Hyperborea at the North Pole, from which they spread to the rest of the Earth and to the lower terrestrial realms.

The Zoroastrian nine heavens have an analogy in Germanic cosmology. Snorri gives the nine heavens as follows:

1. Vindblain (Wind-Dark), Heidthornir (Clouded Brightness), Hregg-Mimir (Storm-Mimir)
2. Andlang (Extended)
3. Vidblain (Wide Dark)
4. Vidfedmir (Wide Embracer)

- 5. Hrjod (Coverer)
- 6. Hlyrnir (Twin Lit)
- 7. Gimir (Fiery, Jeweled)
- 8. Vet Mimir (Winter Mimir)
- 9. Skatyrnir (Rich Wetter)

Vidblain (Wide-Dark)

Snorri stated that Vindblain is the lowest of the nine heavens (164), and indeed its names, referring to wind, storm and clouding of brightness must associate it with the material heavens and our atmosphere in particular. Snorri listed Vidblain as being third from the bottom. However Snorri also claimed that Gimlé, the dwelling which is fairest of all, brighter than the sun, the best place in heaven, the only place that will not be destroyed at Ragnarök, the dwelling of Allfather who lives through all ages, where good people will dwell with him forever (9, 20, 56), is described as being in Vidblain. As such, Vidblain must be the highest heaven, and there cannot be six heavens higher than it. Further, Snorri wrote of Skatyrnir that it “stands higher than the clouds, it is beyond all worlds” (Faulkes 164). However, if Gimlé/Vidblain is the highest heaven, Skatyrnir cannot be the only heaven to stand above the clouds (see the section on Skatyrnir below). The solution is that Snorri had the order of the nine heavens reversed from highest to lowest, and that Vindblain was written in error and should have been Vidblain.



Figure 22: Correspondence of Norse and Zoroastrian 9 heavens.

Vidblain is the highest heaven, the spiritual world. It is conceived of as dark just as the Black Sun is conceived of as dark because its light is the brightest spiritual light which is beyond material light. Vidblain corresponds to the Zoroastrian ninth heaven in the *Manual of Khshnoom*.

Andlang (Extended)

This heaven is the long band of the Zodiac constellations: the 360 degrees of heaven which encircle the earth. It is equivalent to the eighth heaven in the *Manual of Khshnoom*.

Vindblain (Wind-Dark), Heidthornir (Clouded Brightness), Hregg-Mimir (Storm-Mimir)

As mentioned above, when Snorri wrote of the nine heavens, Vidblain and Vindblain were likely mixed up, and the order of the nine heavens from highest to lowest was likely reversed. If so, then Vindblain would be the heaven below the Zodiac which corresponds to the Saturn heaven in the *Manual of Khshnoom*. Saturn is the planet that was considered "dark" and is associated with the Black Sun.

The god of Saturn, Satur, Santur, Surtur, the form of the Allfather who is associated with the Black Sun and is the source of both the creation and the destruction of the worlds according to von List, is the highest god of what Snorri calls "our heaven." This is likely because Saturn/Surtur forms a connection between our heaven and the two higher ones, especially the ninth heaven of the spiritual world.

In terms of Snorri's other cosmology, the association of Vindblain with Saturn could be considered specific, while the more general association of Vindblain would be that it is "our heaven," in other words, the one in which the halls of some of the gods, and the sun, moon and stars are located. The names of Vindblain associate this heaven with wind, clouded-brightness and storms, indicating a connection of Vindblain to even the lower regions of our atmosphere.

Vidfedmir (Wide Embracer)

Vidfedmir is equivalent to Jupiter in the *Manual of Khshnoom*. Jupiter is the largest planet, which could explain its identification as the

“Wide Embracer.” It would have been associated with Þórr in the Germanic world, and was the planet of the king of the gods in the Greco-Roman world. Jupiter was thought to have a strong and significant influence on mankind.

Hrjod (Coverer)

This heaven is equivalent to Mars in the *Manual of Khshnoom*. Mars is the Roman god of war who is equivalent to the Germanic god Týr.

Hlyrnir (Twin Lit)

Hlyrnir is equivalent to the heaven of the sun in the *Manual of Khshnoom*. However, the name “twin lit” is a reference to the two suns in our binary solar system, the Golden Sun and the Black Sun. The ancient Germanic peoples knew that there is a second sun in our solar system just as did the ancient Greeks, Aryans and numerous other peoples who were descendants of the Atlanteans.

Gimir (Fiery, Jeweled)

Gymir is equivalent to the heaven of Venus in the *Manual of Khshnoom*. Venus is the Germanic goddess Freyja, who is associated with a jewel known as the Brossinga necklace. The planet Venus is also associated with the Holy Grail, which is described as being made of a green stone which was a jewel that fell from the crown of Lucifer, who is also associated with the planet Venus.

Vet Mimir (Winter Mimir)

Vet Mimir is Mercury in the *Manual of Khshnoom*. Mercury is the planet associated with Wuotan, who hides his eye at the bottom of Mimir's Well. Von List describes Mimir's head as symbolic of “knowledge concerning arising, becoming and transformation, renewal (18th rune)” (*Religion of the Aryo-Germanic Folk* 54). Mimir is associated with memory, in particular the blood memory of the descendants of the Hyperboreans.

Skatyrnir (Rich Wetter)

Snorri says that Skatyrnir “stands higher than the clouds, it is beyond all worlds” (Faulkes 164). This is an interesting statement considering other cosmological information which Snorri has given us. One might be tempted to think that because Snorri says Skatyrnir is “beyond all worlds,” that it is in fact the highest heaven. However, would this indicate that the Norse conception of the other eight heavens was that they were not “above the clouds?” In *Gylfaginning*, Snorri clearly associates the third and lowest heaven with the sun, moon and stars, which were certainly understood by the ancient Germanic people as being above the clouds, so it is unlikely that the other eight Norse heavens were seen as being below the clouds.

Rather, it is more likely that when Snorri writes “worlds” here, that he is referring to the terrestrial and subterranean worlds, Miðgarðr, Jötunheim, Swartalfheim, etc. Skatyrnir, as the last on the list, would be equivalent to the Moon Heaven in the *Manual of Khshnoom* cosmology. The moon seems like a good candidate for the Norse name which means “Rich Wetter.” In the Zoroastrian conception, the Moon, as the lowest of the nine Immortal Heavens, was seen as being above the highest point in the mortal world: higher than the vast region of space and its seven Keshvars which stand above the earth. In this conception, which these nine Norse worlds indicate was similar to the Germanic conception, the moon was seen as such a lofty entity that it could easily be described as being “above all *worlds*” without the implication that it was higher than any of the other *heavens*. Such things which would have been obvious to our ancient ancestors can be difficult for modern people, with our Scientistic thinking, to understand.

The Material and Spiritual Worlds, Imperfect and Perfected Souls

The students of Wiligut wrote of a dichotomy and polarity of the Golden Sun and the Black Sun, which will be discussed in more detail in chapter 7. This concept may also extend to the similar dichotomy between material world and the spiritual world: the interplay between the two suns may be only a micro-cosmic manifestation of the process taking place between the spiritual and material worlds.

We think of the spiritual world as being immortal, perfect and unchanging, as it is the abode of an original God to whom we also ascribe these qualities. We also usually think of the spiritual world and the original

God as hidden and unknowable. If God and the spiritual world are unknowable, then how do we know that they are immortal, perfect and unchanging? This contradiction is prevalent in the many religions of the world in which these ideas are present.

An exposition of cosmic structure in any tradition will include the nature of the souls who traverse it, as well as their reasons for doing so. Before the material world was created, we are told that there was something wrong in the spiritual world. In Zoroastrianism, the evil of Ahriman arises and must always be a problem for the spiritual world unless the material world is created as a trap to eventually destroy him. In *The Manual of Khshnoom* and in many other traditions, there are souls in the spiritual world who are imperfect: either they suffer from hubris and/or have some kind of undesirable disconnection from God. As a result, they must be sent to the material world for reform. What this means is that in fact the spiritual world is not perfect, nor is it unchanging. Ahriman and/or the imperfect souls are the imperfection of the spiritual world, and that they leave to go to the material world means that change does indeed occur in the spiritual world. Similarly, the eventual return of perfected souls to the spiritual world represents further change in the spiritual world. This indicates an infinite, unbreakable connection and interdependence between the spiritual and material worlds.

Regarding the concept of change in the spiritual world, von List also raises the question of whether or not time and space exist in the spiritual world. Generally it is believed that time and space do not exist in the spiritual world. However, if that is so, it would not be possible that one thing in the spiritual world be beside another, nor would it be possible for one thing to be before or after another. This would only be the case if the spiritual world really was unchanging. However, there is a great deal of evidence from the many religious traditions that change in the spiritual world does take place. If this is so then we must conclude that time and space exist not only in the material world but in some form in the spiritual world as well.

Most traditions say there are perfected beings in the spiritual world. The question is, are there two sections of the spiritual world, one unchanging and inhabited by perfect beings, and one changing and inhabited by imperfect beings? Or perhaps perfect and imperfect beings dwell together in the spiritual world? Further, it is often said in various traditions that some perfected beings come to the material world not because of any flaw on their part, but rather to help the imperfect beings. The absence of these perfected beings in the spiritual world also represents a change there.

If the spiritual world is capable of change in the form of depletion of souls, it may also be capable of depletion of its entire spiritual energy. In the material world, vril, which may be sub-atomic particles, can be transferred, added or depleted just like other types of energy. We have determined that

vril comes from the spiritual world into the material world through the Black Sun and results in the creation of life in the material world. What if the process of creation of the material world follows the same hour-glass type process of the two suns? What if the energy of the spiritual world, as it pours into the material world, depletes the energy of the spiritual world? If this was so, perhaps the spiritual world remains immortal in that it can only be partially depleted, and awaits its full restoration in the coming age of perfection when the material world is no longer necessary. Or perhaps the immortality of the spiritual world lies in a complete transference of its energy to the material world, at which time the former spiritual world would become a void like Ginnungagap, awaiting a new cycle of creation in which it would be the new material world, where the former material world, having absorbed the entire energy of the spiritual world, would have become the new spiritual world?

According to Rudiger, the race of the Aso were nourished and sustained by the Black Sun. They were much larger and had greatly longer life spans. When the radiation of the Black Sun declined, so did the Aso. Their size and lifespans shortened, and they degraded into the inferior race of the Aryans (cited in Pontolillo 306). If the energy of the spiritual world can become depleted, could that have a degrading effect on its inhabitants in a similar manner? If so, could this be associated with the degradation and imperfection of the souls in the spiritual world who come to the material world?

Many years ago, I developed a theory of the purpose of the material world and its relation to the spiritual world. I called this theory "the Great U." I later found out that my theory was very similar to von List's concept:

"from Ur to Ur," which is further reflected in the process between the Black Sun (Santur) and the Golden Sun. I speculated that in the beginning, the spiritual world was devoid of specific forms. Souls were devoid of a face and a unique personality. These souls had to undergo formation and acquire their specific individual characteristics through experience in the material world. Once the souls developed form and unique personality in the material world, they could return to the spiritual

Spiritual World

Unformed Souls

Formed Souls



Material World

world, retaining the individuality which they had acquired in the material world. The two ends of the U are in the spiritual world and the bottom of the U is the material world. The left, beginning of the U is the original abode of the unformed souls while the right end of the U is the abode of the souls who have being formed in the material world and are therefore now complete and perfected.

My idea does not contradict the Zoroastrian and Platonic doctrines that the prototypes of all good things on which everything in the material world is based existed first in the spiritual world. These prototypes could exist in the spiritual world in general, even in generic form but might require the material world in order to manifest into specific, individual forms with unique characteristics. This idea is in accord with Serrano's philosophy, which is based on the beliefs of many ancient cultures, that only the hero who is successful in individuating himself attains immortality.

The "great U" theory would explain many unanswered questions. In Vedic and post Vedic India, Vishnu, like his predecessors Varuna and Mitra were originally seen as expansions or avatars of an unknown, supreme, formless God. As von List and the Armanen teach, in Germanic tradition Wuotan and Týr, who are the Germanic counterparts of Varuna and Mitra, were also seen as manifesting from an unknowable original God (while this viewpoint is not well accepted among modern Retro-Heathens, there is nevertheless sufficient support for this idea in the Eddas). Such is also the case in Zoroastrianism with Ahura Mazda, the counterpart of Varuna/Wuotan, who expands from the unknowable original God Ahu. In the Rig Veda, the oldest of the Vedic literature, this unknowable God is referred to as Ka, which means "Who?" and therefore indicates that this God is unknowable. In later Indian tradition this God is conceived of impersonally as Brahman. In Germanic tradition, according to von List this unknowable God is Surtur, of whom Santur, the Black Sun, is a manifestation.

The unknowable God has expanded into the material world and has gained the forms of the good god within the world (Varuna/Ahura Mazda/Wuotan/Kristos), which he can take back with him to the spiritual world. This would also explain why Krishna was originally seen as an expansion of Vishnu but later came to be seen by some Vaisnava groups as the original form of God in the spiritual world from whom Vishnu expanded. Krishna's form, name and pastimes in Vrindavana and elsewhere may not have always existed in the spiritual world, but after they were developed in the material world by formerly unformed souls in the material world, they may have been transported from the bottom of the U to the other end of the U so that now those individuals, places and pastimes do exist eternally in the spiritual world. All significant deeds and events drip off the World Tree like dew, and live on eternally as örlög in the well of memory.

My theory that the old spiritual world may become depleted as the material world increases is supported by the idea in Christianity (based on Atlantean, Aryan ideas and writings), Zoroastrianism and the Norse (the *Völuspá* from the Elder Edda) that after the destruction of the old world, there will arise a new earth (with a new sun), and that the chief divinity *will come down from heaven and reside among men on earth in the new age of perfection*. The writers of these ancient texts did not have our modern

scientific understanding of the universe. What if the “new world” or “new earth” they refer to is not only the terrestrial sphere, but rather the whole of the material creation? The restoration, the resurrection takes place when all evil in this world has been destroyed because the spiritual world has been fully depleted and this material world has become the new spiritual world: the new residence of the unknowable supreme god. Contained within the idea of restoration or resurrection is the belief that we keep the forms that we have developed in the material world and have been able to successfully individuate into true immortal Selves, with our own unique companions and activities which take place in specific locations. In this way the incomplete, imperfect souls of the spiritual world prior to the existence of the material world turn the material world into a new spiritual world that is better, more complete and more formed than the old one: it becomes a better residence for the supreme god and the perfected souls, Light Elves or angels who never needed to come to the material world while it was still incomplete and imperfect. The imperfect souls become perfected and shaped into specific forms, and will thus make much better companions for the Allfather and the always-perfect souls.

Perhaps new souls are continually manifesting in the spiritual world, and this whole process of the material world is created for their development. Perhaps the perfect souls who do not need to come to the material world are those who have already been through this process in a previous cycle of transference from an old to a new spiritual world. Perhaps this cycle of transference continues on indefinitely. Perhaps von List's idea of arising, being and passing away to new arising goes on infinitely in both the spiritual and material world. This infinite change of the entire cosmos is what seems to be indicated in the writings of von List rather than the idea of either a stagnant spiritual world or the Zoroastrian and Christian linear idea of a final perfection which signifies the end of change in the cosmos once and for all. That this cycle continues infinitely is also indicated by the last line of the *Völuspá*. After the evil forces have been defeated, the new world created and the functions of the gods restored,

“Then comes the dragon of darkness flying,
Might from beneath,
From the mountains of night.
He soars o'er the fields in a featherguise” (67).

(It should be noted that this verse has a double meaning. On the surface verse 67 indicates the infinite continuation of the cycle in the material world represented by GIBOR. The deeper meaning of the verse is a reference to the Kundalini Serpent coiled at the base of the spine: “might from beneath.” The “mountains of night” refer to the Midnight Mountain (Himinbjorg)

within Hyperborea. Both meanings indicate a continued lack of completion within the material world.)

However, that the cycle continues on infinitely does not mean that all souls are eternally trapped in the material world. *Völuspá* also states of the brothers Hœnir and Lóður that "...the two brothers shall build their dwelling in wide Windhome..." (65), then in verse 66 Gimlé is described (100). I believe that *Wide Windhome* (*Vindheim Viðan*) was a way of referring to Vidblain, the spiritual world beyond the material world which is not destroyed at Ragnarök. Within Vidblain is the eternal hall Gimlé, inhabited by Light Elves according to Snorri. Hœnir and Lóður, the gods who help Óðinn create mankind by giving discernment and blood/divine light respectively (*Völuspá* 18), exit the material world to live in the eternal spiritual world. The resurrected Heroes will follow them.

Perhaps, if this is true, the whole spiritual world is the real Black Sun and we revere it because, though it is largely depleted, it is still the source of our spiritual energy. The Black Sun's continued feeding of us is our only hope in the world of the incomplete Golden Sun which, will always be subject to evil until the Black Sun is completely depleted and all of its energy is present here to make this into the new, perfect spiritual world, in which evil cannot survive. Until a new generation of souls are born. Then once again the dragon of darkness shall fly over the fields in a feathery guise.

The Aryan Conception of Evil

The "problem of evil" has plagued philosophers and theologians for centuries at least. "World rejecting" eastern religions such as Buddhism, Vaisnavism and Gnosticism explain evil by claiming that the material world is evil by nature, in and of itself. However, the Mazdan, Aryan, Armanen version of this idea is that the material creation is the work of the Allfather and is therefore inherently good, but has only been temporarily corrupted by evil. As such, evil will eventually be eliminated and the material creation will be restored to perfection. Allfather will come here to dwell among men in the perfected world.

Some believe there are traces of the Gnostic perspective in Serrano's ideas. He speaks of escaping the evil of this world by returning to the Green Ray through the Black Sun. Serrano's perspective on evil is not actually Gnostic because he says that this world has only been corrupted by the Demiurge (*Resurrection of the Hero* 45), which is a Zoroastrian rather than Gnostic perspective. As the Hero becomes transmuted into "something more than a God," he simultaneously transfigures the universe, and redeems nature, freeing it from the power of the Demiurge, and thus bringing about what the Zoroastrians refer to as the Restoration (46). Serrano also

specifically rejects Gnostic dualism outright in one letter (*Maya: Reality is an Illusion* 13).

In many religions, one finds two concepts of the afterlife: one the one hand, the souls of the dead aspire to return to heaven or the spiritual world, and on the other hand, there is a restoration of the material world, a resurrection of the body, and a new earth. In most instances these two concepts do not seem to be sufficiently reconciled, however it is possible to do so. In an Armanen context, while the world is still filled with undefeated evil and is not restored to perfection yet, the Green Ray only exists in the spiritual world beyond the material world. After the restoration, the Green Ray will be found on the new earth which has been restored when the supreme unknowable god comes down to dwell with humans there, which will make the new earth into the new spiritual world. Then, either the old and new spiritual worlds will be one, and there will never again be evil, the Demiurge, and imperfect souls, or the old material world will become the new spiritual world, and the old spiritual world will become a void in which a new material world will be created to house a new arising evil, and the cycle will continue indefinitely. The Mazdan concept indicates that once the restoration takes place, the elimination of evil is permanent. The *Völuspá* and von List, on the other hand, indicate that the cycle continues indefinitely, as would the idea of the two suns from Wiligut and Rudiger if this concept can be applied to the entire material world and spiritual worlds.

“We are destined for the starry heavens, and the Golem can thwart God's plan only as long as he allows it. He allows it because we must earn our way back home” (Sevnson 212). In other words, we are here in the material world and in need of reform because we are corrupted by evil. Ultimately, the Allfather uses the Demiurge and his evil as a tool for our purification and reform, to make us into Heroes worthy of eternal life.

The Concept of Evil and the Exodus of the Souls

The Demiurge Ahriman represents the collective Urvans who are deficient in divine knowledge (and therefore embody evil). The *Manual of Khshnoom* philosophy sees this evil as inherent within individuals even before they come to the material world, whereas mainstream Zoroastrian philosophy considers all souls to originally be good and pure. The *Manual of Khshnoom* philosophy seems to show influence from Indian and/or Gnostic tradition in which the individuals in the world are inherently flawed, undergo a “fall” in which they enter the material world, and therefore are themselves the source of evil. However, even in mainstream Zoroastrian philosophy this can be ascertained: while no individual in the world is inherently evil, all become corrupted to one degree or another by being

exposed to the evil within this world which we came here to fight and defeat. As such, the evil with which we must do battle is within ourselves: *we* are the battlefield. This indicates deficiency on our part regardless of whether an external source or we ourselves are to be blamed. In this sense it can be said the Ahriman is embodied within the individuals of the material world, and therefore he represents the collective evil of all beings even if the ultimate underlying nature of all beings is perfection and purity.

The imperfect souls are exiled from the eighth and ninth heavens to the lower seven heavens. Many souls can be purified and gain divine knowledge within the lower seven of the nine immortal heavens and then return to the eighth and ninth heavens. For those who cannot, as part of the purification process they are bifurcated into two sexes, who are soul mates, and who must eventually reunite in order to return to the spiritual world. They are exiled to the material world below the Moon Heaven, which consists of the seven Dakhyus within Space, and to the Earth which is the lowest region (Jismani Alam) of Space. The soul is not only split into male and female but is further fractioned into the souls of plants and animals (117). This concept is identical to that of the “soul groups” in Kabbalah, which must reunite in order to return to the spiritual world. This cosmic conception of soul mates is important in Greek, Zoroastrian and Armanen tradition. It is the central theme of Serrano's doctrine of the HE-SHE and SHE-HE, which he claimed to be a development of Orphism. Finding the soul mate and the re-uniting of the SHE and HE is an important theme in Armanism. The HE and SHE must be re-united in order to become the Total Man, the Hero who has the ability to return to the spiritual world.

Man as the Micro-Cosmic World Tree – Male and Female

According to the Edda, the first man and woman were called Askr (Ash) and Embla (Elm). These names associate the first man and woman with the World Tree. The significance of this association is that every man and woman is the World Tree. Yggdrasil exists on the cosmic level of the universe but each human is a miniature Yggdrasil “and bears it's Odin – ominpresent spirit which is the root and reason of all living things” (Titchenell 27). The human is not only a microcosm of the World Tree. The spinal cord has two poles just like the earth, and is a microcosm of the earth. The spine is the Midnight Mountain. Like the vril that moves between the poles of the earth, the Kundalini energy must be awakened and moved through the spine. Through initiation, the Hero is resurrected with an erect spine of awakened Kundalini, cleaned and activated chakras; he gains the

power of vril, the ability to defeat the forces of darkness in the world, and he wins his immortality.

Runes of the Chakras

Since man (the human) is understood to be a micro-cosmic form of the macro-cosmic World Tree, then we can understand that the nine worlds and their corresponding runes are found micro-cosmically within the individual. Within the human body, these centers are present as the chakras. The chakras are given in several mappings. The Aryo-Germanic tradition recognizes different numbers of chakras because there are a great deal of energy centers in the body; the number of chakras represented in a mapping reflect the ones which each mapping is considering primary for its own specific purposes. Numbers of chakras are five (which is indicated by the Armanen runes) seven (also used in Armanism, as given in Indian sources, the Bureus Rune Cross and Serrano, and connected to the other cosmic groups of seven given by von List), 12 (centers of the body which correspond to the houses of the Zodiac), and 16 (Zoroastrianism).



Figure 23: Five Armanen Chakras.

The Bureus Rune Cross must be compared both to the World Tree and to Wiligut's cross of spirit and matter, which shows the cycle of spirit entering matter and then returning, as takes place both cosmically and with Kundalini/vril within the body.

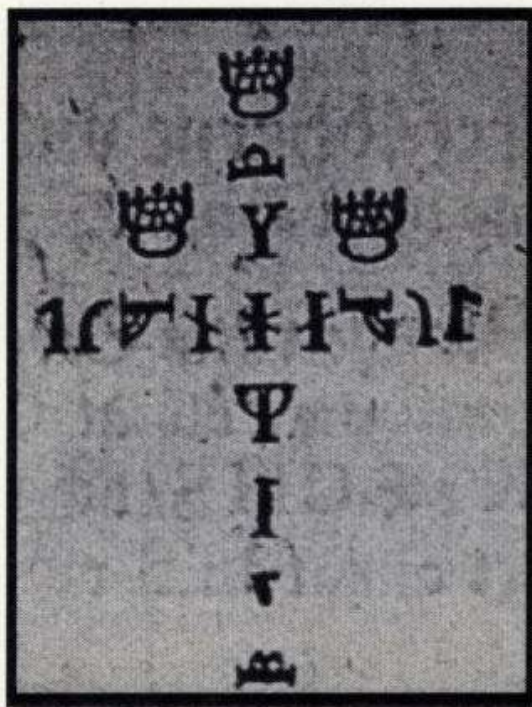


Figure 24: The rune cross of Bureus.

Each chakra has its own runes. In Armanen rune work, there are five primary chakras, each of which has a primary rune associated with it. These five runes/chakras correspond to the five worlds on the vertical axis of the World Tree. From bottom to top these are: 1) Root Chakra: UR, Hel 2) Stomach Chakra: OS, Swartalfheim 3) Solar Plexus Chakra: IS, Miðgarðr 4) Throat Chakra: EH, Alfheim 5) Crown Chakra: AR, Muspelheim.

In between the five runes of the five primary chakras are the consonant runes (from top to bottom) MAN, RIT, LAF and NOD (or YR). Combining a vowel rune with a consonant rune will cause the chakra that corresponds to the vowel rune to fill up with the energy of the consonant rune.

The Armanen also work with seven chakras. In the Armanen tradition, the primary runes to be used with each of the seven chakras are as follows (from bottom to top):

Root: FA, HAGAL, BAR

Spleen: UR, KA, TYR, NOD, LAF, GIBOR

Solar Plexus: THORN, RIT, IS, SIG, MAN, EH

Heart: OS, AR, YR

Throat: THORN, RIT, IS, SIG, MAN, EH

Eye: UR, KA, TYR, NOD, LAF GIBOR

Crown: FA, HAGAL BAR



Figure 25: Armanen runes of the chakras.

The order given here also reveals further connections between the upper and lower chakras, which are a mirror of one another and which have the Heart Chakra at their center.

Also worthy of note is that the Armanen runes can be applied to the seven best-known chakras in the following way:



Figure 26: Armanen runes of the seven chakras.

Chapter 5: Armanen Theology

The Armanen Concept of the Supreme God

We live in a world which has long been dominated by the theology of monotheism as understood by the ancient Greek philosophers. This particular concept of monotheism was adopted into Judaism and Judao-Roman Christianity, which is considered to be the sole source for our modern western ideas of monotheism. Whether or not we believe in the existence of other gods, most people are conditioned to believe in the concept of one, transcendent supreme god, who exists outside the boundaries of the material world and who is omniscient, omnipotent, and eternally unchanging. Whether this god is unknowable such as in Hermeticism, or is formless such as in most traditions, or has a form which cannot be seen by humans such as in Judaism, or has a multitude of personal forms such as Krishna, this supreme god is always seen as the eternal source of all that exists.

In the western world the concept of a supreme god is usually understood to be of Judao-Christian origin, and to be a foreign imposition on the Germanic peoples. Further, the concept does not at first glance appear to be extant in the Edda or in any surviving pre-Christian Germanic lore. Therefore many Germanic heathens reject the idea of a supreme god as a foreign, Judao-Christian imposition upon the Germanic people. Many also believe that any significant emphasis on Wuotan is a crypto-Christian "Odin monotheism" which does not reflect true, traditional heathen polytheism.

There are a couple things wrong with this perspective. First, monotheism did not originate with Judaism but rather with Zoroastrianism, which is a very ancient Indo-European, Aryan tradition. In Zoroastrianism, the supreme god is usually considered to be Ahura Mazda. However, in the usual conception, this leaves no truly satisfactory explanation for the arising of Ahriman, the evil spirit. The answer is to be found in the *Manual of Khshnoom*, which explains that both Ahura Mazda and Ahriman come from the supreme transcendent god Ahu. Gatha 30.3 refers to Dadvah (Creator) Ahura Mazda (who is Spenta Mainyu) and Ahriman as twins (108). They are the first twins as found in many Indo-European mythologies which correspond to Proto-Indo-European *Manus and *Yemos (who reflect “the Son” or good creator within the material world and the evil Demiurge respectively).

This idea of Ahu exactly parallels other Indo-European concepts of a supreme god such as those found in the Rig Veda and in Germanic tradition. Also, the revelation of Zoroastrian religion to Zarathushtra was not a revelation of a new innovation, but rather it was a revelation of the original religion of Hyperborea as founded by the first Zarathustra, whose stories are also present in the Avestan literature but which have become amalgamated with the stories of the younger Zarathushtra. Further, Zoroastrian Monotheism, while recognizing a supreme god, nevertheless acknowledged and venerated other divine beings, gods or Yazatas. The Zoroastrian/Hyperborean concept of monotheism was then borrowed into Judaism in a distorted form.

We also see the presence of monotheism in other very ancient Indo-European groups such as that of the Vedic Aryans, Greeks and Romans. The Rig Veda contains poems to the unknown Supreme god “Ka,” which means “Who?” Greco-Roman religion recognized Zeus-Jupiter as supreme. A supreme deity can further be found in most other Aryan traditions.

The second thing wrong with the idea that monotheism was a Judao-Christian imposition on the Germanic peoples is that the concept of monotheism does indeed exist in the ancient pre-Christian Germanic sources. The modern heathen bias, which must by its nature be a rebellion against our Christian host culture, brings with it a conscious or unconscious desire to demonize and reject anything which may appear to be Christian or have any commonality or connection with Christianity. As such, the worldview of many heathens has been solidly established without the concept of a Germanic heathen supreme god. Therefore it is easy to understand how indications of monotheism in the Eddas are either ignored, interpreted as something else, or written off as Christian influence. While evidence for the belief in a supreme god does exist in the ancient Germanic tradition, the evidence for it is not overt. Unfortunately many heathens follow the scholars who mistakenly believe that if evidence did not survive for something, then that thing did not exist.

Most modern Germanic heathens, whether they accept the idea of a supreme god or not, identify Wuotan as supreme and make no distinction between Wuotan and the Allfather. The Armanen masters, however, did not share this perspective, but rather interpreted Wuotan and the Allfather in the Eddas differently. The idea of Wuotan as the only and ultimate expression of the Allfather is a Wuotanist perspective (see “Armanism vs. Wuotanism: The Left Hand Path vs. the Right Hand Path” in Chapter 1). Armanism, on the other hand, distinguishes the Allfather from Wuotan while simultaneously acknowledging the connection between them (von List, *Religion of the Aryo-Germanic Folk* 49). Modern heathenry, especially modern Retro-Heathenry is Wuotanist as von List defines it (it is also worth noting that “modern Retro-Heathenry” is much more modern than it is “retro” even though it does not appear to be so to modern Retro-Heathens).

The All-Father...which in the Nordic language of the Edda means the begetter of the universe, is not Wuotan according to the usual concept and according to other testimonial in the Edda. Most of the time Wuotan is there a father of the gods with all his weaknesses and strengths...therefore, there must be another All-Father, an All-Begetter...the gods sacrificed to higher powers...about this All-Father they told in the *Gylfaginning* that he was with the “ice giants,” the Jotuns “before there was heaven and earth...” With the ice-giants, the elements are meant, the Ur-matter... (Gorsleben Ƴ†).

In *Gylfaginning*, Snorri stated that the highest and most ancient of all the gods is the Allfather, who has 12 names, *who lives throughout all ages*, governs all things, created mankind with an eternal soul, and lives in Gimlé, which is the fairest and brightest heaven and the only heaven which is not destroyed at Ragnarök (the only eternal heaven) (Faulkes 8-9). Here, the Germanic concept of the supreme god is made quite clear.

The Armanen description of the Germanic supreme god is given by von List as Surtur (from Ur back to Ur). Surtur = Santur, the Black Sun. Or more precisely put, the Black Sun Santur is a manifestation of Surtur. Von List also called him the Dark One and the Great Spirit. “Allfather, who is also called Surtur (the Dark One, not the Black One), as his name indicates, is the All-Creator and Wuotan is his reflection in human form, and as such Wuotan is also rightfully called the ‘All-Father’ -- he is ‘one with his father in Heaven’” (von List, *Religion of the Aryo-Germanic Folk* 6).

Surtur/All-Father is the First Logos, the first revealed form of “the inconceivable and ineffable Great Spirit” (von List, *Religion of the Aryo-Germanic Folk* 19). He is Ur itself, primeval matter, which evolved itself into the entire cosmos. He is 1) Space: as Ginnungagap he created his own space. 2) Time: as Wuotan, Donar and Loki (was, is, becomes) 3) the five elements:

1. Ether - All-Father
2. Fire - Wuotan
3. Air - Donar
4. Water - Loki
5. Earth - Gerda (von List, *Religion of the Aryo-Germanic Folk* 19-20).

Armanistic cosmogony realized fire as the Ur-element (Urfyr, Surtur, Muspelheim, etc.) from which all the other three elements segregated themselves...The world, our earth, was created by this temporary reduction of fire (Urfyr), this then condensed to ether, then to air, which later compressed into water and then earth took form until the fire awakens and everything dissolves back into fire. Even then it will not be at rest, not come to stability, because once again air, water and earth will segregate and a new cosmos, a new world, a young earth will rise again, to sink again in the fire, in the eternal cycle of arising, being and passing away to new creation (von List, *The Rita of the Ariogermanen* 13).

As seen above, Von List and the Armanists distinguished between Allfather and Wuotan. The same distinction and similarity between Allfather and Wuotan is found in Zoroastrianism between Ahu, the supreme unknowable god, and the good creator Ahura Mazda. In early Vedic literature the two appear as the unknown god Ka and Prajapati. In the Puranic literature of India the two are found as Maha Vishnu and Brahma. In Christianity the two are found as the Father and the Son. This explanation further became the foundation for the Black Sun mythos, which exactly reflects the ancient Aryan and Germanic concept of a supreme god which originated in the Hyperborean religion of the Thulean Zarathushtra.

The Nature of the Aryan Supreme God

It has already been stated above that the Aryan, Armanen understanding of the Allfather is not the exoteric idea of an external god, but rather the esoteric idea of god found within. Nevertheless, this point cannot be overemphasized because it not only distinguishes and defines the Armanen perspective on divinity, but represents a triumph of the truth of divinity over the lie of divinity with which most people have been indoctrinated by corrupt Judaic-Roman Christianity and other exoteric religions. "But religion means 're-connection (with God),' which indicates a condition in which the original 'inwardness of God' is obscured. This inwardness is already seen as something which has been lost, while the concept of Wihinei presupposes the full possession of the inwardness of God and thus indicates a higher ethical concept" (von List, *Religion of the Aryo-Germanic Folk* 28).

The Three Aspects of the Allfather

Von List's central concept of arising, being and passing away to new arising is reflected in the many trios which represent three aspects of the Allfather and/or manifestations of those three aspects in Aryan mythologies. Here is a summary of the trios, most of which are taken from Gorsleben.

Arising	Being	Passing Away to New Arising
Urðr	Verðandi	Skuld
Wuotan	Willi	Weh
Creator:	Maintainer:	Destroyer:
Brahma	Vishnu	Shiva
Father	Son	Holy Spirit (originally an Aryan concept)
Spirit	Energy	Matter
Kaspar	Melchior	Balthasar
FA	HAGAL	BAR
Man	Child	Woman

While the correspondences are not always exact, these examples should nonetheless serve to illustrate the basic idea behind the meaning of the three aspects.

“The Son:” Wuotan vs. The Demiurge

The sacrifice of Wuotan on the World Tree Yggdrasil symbolizes the descent of consciousness, spirit, of the Hyperborean Fravashis into matter (Serrano, *Resurrection of the Hero* 53). This symbolism is identical to the true meaning of the real ancient pre-Judiac Kristian crucifixion of the Kristos (as explained by Harpur and Kuhn), which symbolizes the descent of the spirit into matter. The Son is the messenger, the intermediary between the material and spiritual worlds. He is the creator of good and the bringer of spirit and consciousness into the material world which is otherwise created and corrupted by the evil Demiurge. In this way, the Son and the Demiurge share some mythical attributes and have often been confused (which is exactly what the Demiurge wants, because he poses as the Allfather though he is not).

The Son has been manifest as different gods in different times and places, sometimes as more than one god in a single tradition, or in the continuum of a single tradition over time. For example, in Germanic tradition, aspects of the Son are represented by Wuotan, Týr and Balder. In

pre-Islamic Iranian tradition, Ahura Mazda is really the Son (where Ahu is recognized as the ultimate supreme unknowable god), but the Son is also (perhaps later) represented by Mithras.

in Germanic tradition the Demiurge is a sort of dark twin of Wuotan (or elsewhere of Indo-European *Manus filling the same creative role) and is associated with Ymir and his evil Thurse offspring who preceded the gods. In Norse lore, Ymir is considered to be evil, yet his cosmic sacrifice parallels that of the good, cosmic Kristos in ancient Kristian tradition. In Vedic culture, the benevolent Prajapati sacrifices himself, and the world is made out of the parts of his (the Purusha's) body. This myth parallels the sacrifice of the evil Ymir (and his Vedic counterpart Yama, who is the first man to die). The Puranic form of Prajapati is Brahma, who is considered the benevolent creator of the material world, but who, like Ymir's Iranian counterpart King Yima, suffers from hubris and undertakes immoral deeds. What we see here is two separate "gods," one good and the other evil, who greatly resemble one another and who both have a hand in the creation of the material world. In modern Judao-Christian tradition, the Demiurge is represented by Satan, whose name is an Avestan Zoroastrian by-name of Ahriman, the evil one. Ahriman is one of the oldest and most original conceptions of the evil Demiurge. However, his name is easily confused with Avestan Aryaman, god of the people, friendship and good health. This is yet another example of how easily the Son and the Demiurge can be confused.

Worse, in the corrupted Judaic-Roman Christianity, Jehova is considered to be God and Lucifer is considered to be Satan. However, the Gnostics and the Marcionites (as well as the Goths and Templars) knew that in fact Jehova is the evil Demiurge. Lucifer has an Aryan name which means "Bringer of Light." The identification of Lucifer with Satan based on the Old Testament has been shown by scholars to be fully incorrect: an intentional error. In the Judeo-Christian coop where Jehova became falsely seen as the supreme god, Lucifer was falsely labeled as the devil. The Son and the Demiurge are so easy to confuse that they seem like twins. In fact they are the original twins who would have been known as *Manus and *Yemos in Proto-Indo-European.

The Son is found in the soul of the individual, each of whom creates his or her own world. The different manifestation of the dying/sacrificed and resurrected god are not only cultural, but are the representations which correspond to the different Zodiac ages: "the gods die, but they resurrect in the next cycle with new clothing/faces/skins, they have been transmuted" (Serrano, *Resurrection of the Hero* 44). This process is also how Vali and Viðar are Wuotan, and how we ourselves in each new generation are the same gods, the same Goths/Hyperboreans/Fravishis, the same ancestors who originally involuted into this material world.

The Hyperboreans eventually took on fully material bodies, mixing with the daughters of earthly beings. Their vril blood was transformed into ordinary blood, and by the time they became known as Aryans, their stature and lifespan were greatly reduced. The bodies have changed, but the souls and blood remain the same. Many have become lost and are sleeping, thoroughly corrupted by the lies and evil of the Demiurge. But others continue onward fighting the war against the Demiurge through time. The original Hyperborean souls continue to be reborn within their own families so that we literally are our ancestors, as von List taught.

Týr and Wuotan

The nature and relationship of the gods Týr and Wuotan have been mysteries subject to much speculation and debate. Týr, whose name is cognate to Vedic Dyaus and Greek Zeus-Jupiter, has often been considered to be the original Allfather primarily because of the great age of Vedic Dyaus, the position of Zeus-Jupiter at the head of the Greco-Roman pantheon, and that this god is usually called “Father” as part of his name. Wuotan was then seen as a later usurper to the position of Allfather in Germanic tradition. However, these ideas are based on outdated scholarship, as it is now understood that Wuotan was certainly an early Indo-European god, and has always been seen as a reflection of the Allfather. Wuotan and Týr form what Dumezil refers to as a “sovereign duo,” governing the judicial and sacral aspects of kingship respectively. Wuotan and Týr are equivalent to the Vedic sovereign duo Varuna and Mitra.

The Armanen masters were not swayed by incorrect ideas regarding Týr and Wuotan, but always understood that Týr was not the original Allfather. Rather, they saw Týr as an embodiment of “the Son.” Gorsleben wrote: “Týr is Wodan, God himself, as his son, sanctifying himself on the cross of the world, on the tree, on the wood of the HAGAL rune, which means the world, exactly as Christ in the Christian tradition, ‘the Son of God,’ on the cross at Golgotha” (𐌹𐌰𐌹). This is why TYR is the rune of the sacrificed/hanged man. Týr means “god,” and in runic terms this name refers to the sacrificial initiation process in which man becomes a god. This is also why comparative studies show that Kristos is equivalent to Wuotan/Varuna, but is also equivalent to Týr/Mithras. When we wish to find the equivalent of a god in another culture, we cannot always expect to find neat and tidy one-to-one correspondences. The qualities of a god in one culture were sometimes represented by two or more gods in another culture.

The idea of Týr as “the Son” even fits well with the oldest ideas of Dyaus, who was a god of the sun and/or the original spiritual source of light. The Sun has long represented “the Son” as is well-known. Dyeus-Týr-

Mithra-Kristos is the the first Son of the Father: the good creator, who infuses spirit into the material world.

Spirit, Matter, Energy, Consciousness: Gods and Giants

The relationship between Wuotan (consciousness/spirit), matter and energy is described in the Eddas poetically as the relationship between the gods and giants. This relationship is best explained by Titchenell. Mimir's Well is the well of

absolute matter: (Titchenell 28) [Mimir is connected to Ymir and Hymir]. As immersion in the world of matter provides the experience which brings wisdom, consciousness (Odin) sacrifices part of its vision to obtain daily a draught from Mimir's Well, while Mimir (matter) obtains a partial share of the divine insight...Mimir is the progenitor of all giants, the timeless root of Ymir-Orgalmer, the frost giant from which worlds are formed (29)...This [Odin seeking the mead] is an oft recurring theme: the divine seeking the mead in matter, gaining and learning from it before returning to supernal worlds (32)...Gods are conscious energies, intelligences of many grades which embody in stars, planets, humans, in every form of life including seemingly lifeless organizations of matter such as rock and ocean waves. The giants are inertia, cold, unmoving, unformed. They become matter only when vitalized and set in motion by the gods and they cease to exist when the gods depart. They are the time periods during which organizations, organisms are endowed with life (33) so they are the life terms of the gods as well as their bodies (34)...The myths of riddling between god and giant symbolize the way in which a divine energy informs the substantial side of its nature wherein it embodies; in return it receives experience of existence and broadening understanding. The death of the giant represents a change of state, growth, as the rudimentary material nature dies from its earlier condition by entering a more advanced stage of evolution (34)...The frost giants are the eons of non-life during which the gods are absent from existence, restored to their supernal sphere, leaving matter in a state of entropy. These are periods of inertia where no energies are present. Total lack of motion: there is no life or existence in the space vacated, no atoms move because no divine energy is present to give life to any beings. Matter is the product of energies in motion: without motion there is no matter. Without time there is no motion. Without time there is no space (35). Energy and inertia, consciousness and substance, spirit and matter, gods and giants, the pairs of opposites are forever linked, mutually indispensable. There could be no giant without its corresponding god, for it takes energy to organize structure of atoms, but gods need vehicles in order to acquire the experience whereby consciousness is nourished (36). Odin Allfather is the divine root of every being in all worlds, the essence of divinity present in all lifeforms, in the smallest particle as well as in the cosmos itself (36). He is the divine pilgrim who traverses the worlds, searching the depths of matter for experience, runes of truth. He is at once the inner god of every being and the divine messenger (37). He is omnipresent and to be found at all stages of existence, sometimes disguised, often under different names but always recognizable. This reinforces the idea that the divine essence is present in all forms of life as well as being the only self-existent ideal in non-life when the cosmos is dissolved into nothingness (38).

This raises the question of whether the ancient Germanic peoples understood Wuotan and their other gods to be only abstract concepts, personified natural forces, or as living beings who have distinct personalities and/or anthropomorphic features similar to humans, and/or human incarnate

forms. When discussing this question, many seem to feel that each of these possibilities is mutually exclusive of the others, and that therefore a single definition of the gods must exist at the expense of all the others. However, there is no real indication that all of the above definitions could not be simultaneously true and could not co-exist. Wuotan, as the god of consciousness must also have personality, because personality comes from consciousness, and consciousness cannot bestow that which it does not first possess itself. Consciousness may have the ability to take on an anthropomorphic human form of its own. It may become concentrated around specific individuals, who then come to embody a god consciousness: this phenomenon is that of the Avatar. However, as consciousness is present in humans, it is also each of us who are the many human forms of Wuotan.

Also, an important point must be made about the Armanen understanding of the Allfather as neither literal nor impersonal. Impersonalism is very popular in our modern times in which Scientistic thinking prevails. With religion largely discredited by Scientism, many do not believe that gods are humanoid mammals floating in the sky. Rather, gods are seen as formless and impersonal, which is more congruent with the Scientistic perspective which most modern people, no matter how religious, believe to be the actual truth. As a result, the Allfather and humans, and all life, are seen as One, or as needing to merge into One. However, this is not the belief or practice of the Armanen. Rather, it is a trick of the Demiurge, the evil one who consumes the negativity and pain of all material life: in the end, he seeks the obliteration of individuality and intends that all will merge with him (Serrano, *Manu* 83). The Arman, on the other hand, sees himself as eternally distinct from the Allfather, though connected to him in spirit. The Arman seeks rather to crystalize and immortalize his individuality, as is the desire of the real Allfather for mankind, which is one of the main tasks we are here in the material world to accomplish.

The Seven Gods

The tradition of the seven gods is an important feature of Indo-European religion. The seven are found in India and manifest as the seven Rishis, who may have been a reflection of the older Vedic gods. The seven gods in the Rig Veda may have been Varuna, Mitra, Indra, the Ashvin twins, and either Surya and Vayu, Agni and Soma or Dyeus and Pritivi. They are found among the ancient Scythians as Tabiti (Vesta), Papaeus (Zeus), Api (Earth), Argimpasa (Aphrodite), Oetosyrus (Apollo), Thagimasadas (Poseidon) and Aries. The seven gods were reported to be worshiped by the Alans who were another Iranian, Scythian people. The seven are further found in the seven Amesha Spentas of Zoroastrianism: Spenta Mainyu,

Vohu Manah, Asha, Khshathra Vairya, Spenta Armaiti, Haurvatat and Ameretat. They are also found in Germanic tradition: the Germanic counterparts of each of the seven are mentioned in Tacitus. The following is Von List's Armanen version of the Germanic Seven with their corresponding planetary runes as given by Kummer in *Heilige Runenmacht* (199).

1. ☉ Sun, Allfather: the spiritual sun (the Black Sun). RIT.
2. ☾ Moon, Mani, Manus (Heimdallr, Ríg, Aryomanus, Aryaman): the waning crescent symbolizes the moon itself and waxing crescent symbolizes the deity. OS.
3. ♂ Týr, Mars. Symbol: the empty circle of Ur combined with the TYR rune. TYR.
4. ♀ Wuotan, the Mercurial aspect of the Allfather. (Note that Mercury is the planet closest to the sun). Symbol: the cross, sign of increase, combined with an inverted Odal rune which is itself a combination of the empty circle of Ur and the "horns" of the crescent moon symbol, meaning "he who generates out of the Ur." KA.
5. ♀ Thor, Jupiter. Thor's hammer is represented by the swastika in Norse tradition. The symbol for Jupiter has a hidden swastika equivalent to the GIBOR rune. IS.
6. ♀ Freyja, Venus. Her symbol is a cross, sign of increase, combined with the empty circle of Ur, meaning "Increase out of the Ur." HAGAL.
7. ♀ Surtur, Santur, Saturn. Sa = "generate" + turn = "stop." Meaning: "continually in the Ur." Leaving this world through the gate of death. Surtur = "preparation in the Ur for the next birth." Surtur is All-Father prior to materialization. The symbol of Saturn is a cross, sign of increase, combined with a Sal rune, meaning "increase in salvation." AR.

The seven gods given by von List somewhat parallel the seven Amesha Spentas in Zoroastrianism. Sun/Allfather is equivalent to Spenta Mainyu/Ahura Mazda. Mani/*Manus* can be compared to Vohu *Manah*. Týr, god of law and right, answers to Asha. The Mercurial Wuotan is symbolized by a circle and a crescent just as is Khshathra Vairya, but the latter is equivalent to Thor. Freya can be compared to Spenta Armaiti. Ameretat can be functionally compared to Santur/Saturn. Rough correspondences can

also be drawn between the seven Germanic gods, the Zoroastrian Amesha Spentas and the seven Scythian gods.

Also important to note is that the seven gods correspond to the seven days of the week, the seven colors of the rainbow, the seven tones of the octave, the seven chakras, as well as other naturally occurring instances of the number seven which reflect a seven-based structure of the cosmos. Of the seven, three shine above the other four like the seven colors of the rainbow, four of which are made of the other three. The seven-leveled vibratory law gives universal mastery to the one who completely understands how to use it (von List, *Religion of the Aryo-Germanic Folk* 8).

Armanen Rune Calendar

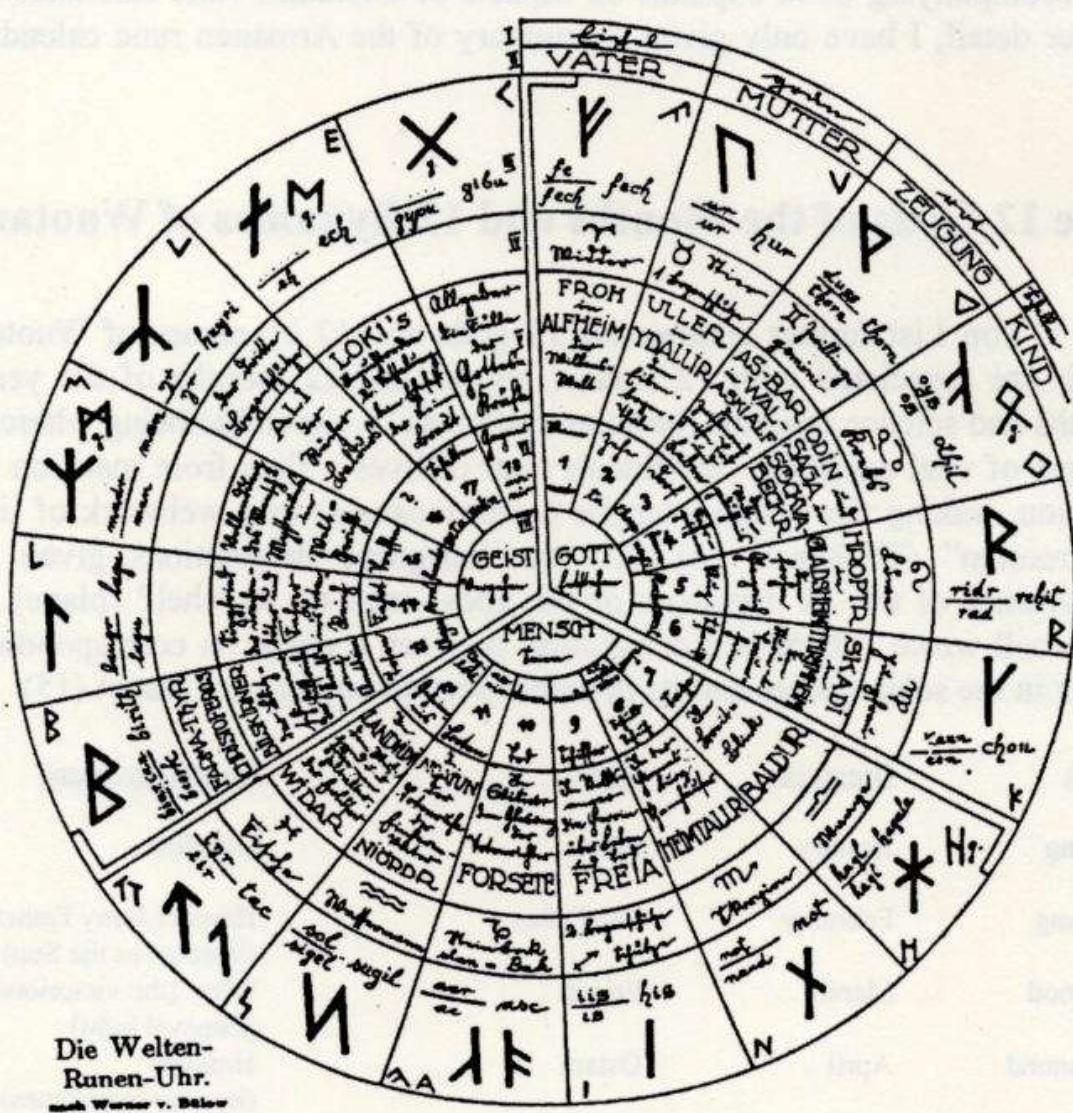


Figure 27: Werner von Bulow's World Rune Clock

The first image that comes to mind when one speaks of the Armanen Rune Calendar is the World Rune Clock of Werner von Bulow. The calendrical information from the Rune Clock, and much more, will be covered here.

The Armanen rune calendar recognizes 12 solar months, each of which is identified with one of 12 gods and one of 12 by-names of Wuotan. Specific gods and runes are also identified with the four seasons and the eight Holy Tides. The Armanen runes are assigned to the 360 degrees of the Zodiac, and the Zodiac ages of approximately 2000 years each which result from the procession of the equinoxes are also used. The ancient Germanic and Armanen rune calendars are a subject unto themselves, which I have written about in a forthcoming book dedicated entirely to that topic. Based on that information, I have compiled the Nordstrand Rune Calendar, which combines most of the known ancient Germanic time-keeping systems. As the accompanying book explains all aspects of Germanic rune calendars in greater detail, I have only given a summary of the Armanen rune calendar here.

The 12 Gods of the Months and 12 Bynames of Wuotan

Von List further enumerates 12 gods and 12 by-names of Wuotan which are associated with 12 Zodiac houses and 12 months of the year. "Myths and science describe the solar system as "a hierarchic being wherein streams of vital energies – the Edda's river of lives – flow from mansion to mansion, linking the divine energies (consciousness) in a webwork of life and motion" (Titchenell 14). Of "the intriguing descriptions given in *Grímnismál* of the 12 mansions of the gods, each on its 'shelf' (plane)..." Titchenell wrote, "there is a connection between a deity, its corresponding planet in the solar system and its invisible portion on our own planet (15).

<u>Month</u>	<u>Gregorian</u>	<u>God</u>	<u>Wuotan By-Name</u>
Hartung	January	Freyr	Allfather
Hornung	February	Val-Father	Herjan (Army Father) (Wuotan as the Sun)
Lenzmod	March	Freyja	Nikar (the victorious primeval light)
Ostermond	April	Ostara	Hnikudr (he who overcomes)
Mai	May	Skaði	Fjolnir (the manifold)
Bracht	June	Baldr	Oski (he who has divine abilities)

Heuet	July	Heimdall	Omi (the holy one who is praised)
Aust	August	Freyja in Folkvang	Biflindi (he who sinks, the inconstant)
Sheiding	September	Forseti	Vidrir (the weatherer)
Gilbhard	October	Njörðr	Svidrir (the disappearance of generated fruits)
Laubris	November	Vidar	Svidur (disappearing into the Ur)
Wihimanoth/ Julmonat	December	Ullr	Jalkr (he who has died off)

Von List further mentions the 13th intercalary lunar month, which he assigns to Vali (*Religion of the Aryo-Germanic Folk* 14-18).

Von List explains that the 12 gods are all aspects of the one Allfather. The 12 gods and the 12 by-names of Wuotan reflect the cycle of the solar year, the cycle of the agricultural year and the life cycle of animals, humans, the community, the earth and the cosmos. Perhaps this is why the annual keeping of time was so religiously significant. The festival holidays in Germanic heathenry follow the overall story of the Germanic myths from beginning to end, just as the Christian calendar similarly follows the Christian myths. On a deeper level the 12 by-names of Wuotan, the 12 gods and the solar and agricultural seasons of the year are symbolic of the the cycle of life of the individual and its accompanying internal processes. This system of gods and by-names of Wuotan for the months is a useful mapping for magical applications.

The 12 divisions of the year expand from three, which are the Festival of the Dead, Yule (Holy Night) and Easter. These roughly correspond to the three Thing times: St. Michael's day, Hornung and May, which are based on the three sacrifice times of Winter's day (middle of October), the middle of winter and Summer's day (middle of April) instituted by the historical Óðinn (to whom most Germanic royal houses trace their ancestry) in Sweden, as Snorri describes in *Heimskringla* (6). These three high Holy Tides reflect arising, being and passing away to new arising (von List, *Religion of the Aryo-Germanic Folk* 18).

Kummer's Runes of the Year

In *Heilige Runenmacht*, Kummer gives runes for the four seasons of the year:

Winter: UR. Spring: MAN. Summer: KA. Fall and Winter: TYR (104).

Armanen Rune Zodiac

The Armanen runes are not only letters, numbers and ideograms: they also form a comprehensive Germanic Zodiac which is different from but compatible with the 12 Zodiac houses, (Tyrkreis in German) to which the Armanen runes can be correlated. The Armanic rune circle acts as a calendar/Zodiac dial and compass which gives meaning to space and time.

Retro-Heathens often claim that the Zodiac is Mediterranean or Middle-Eastern in origin and therefore was not known to the Germanic peoples. They claim that there is no indication of the Zodiac among the Germanic peoples. However, this is not the case. Evidence for the 12 house Zodiac does exist in Germanic sources. To support this claim, von List writes that Wuotan is said to be "the Father of the ages; the 12 divine fortresses enumerated in the *Grímnismál* are the 12 signs of the Zodiac to which Wuotan's 12 month names are linked, as these are in turn linked to the 12 gods of the months themselves" (*Religion of the Aryo-Germanic Folk* 47). The 12 gods are mentioned in the Younger Edda as well.

Several attempts have been made to associate the 12 (or 13) halls of the gods with the 12 houses of the Zodiac. Eight of the 13 Norse gods and their halls described in *Grímnismál* have obvious symbolic correspondences to Zodiac signs. Heimdallr is associated with the ram (Aries); Forseti judges from Glitnir (Libra, scales); *Grímnismál* associates Valhalla in Gladsheim with the eagle (Scorpio was not just seen a scorpion but also as an eagle); Ullr is the bow god (Sagittarius); Vidar, by killing Fenrir begins the new age (Aquarius); Njörðr is the god of the sea (Pisces); Þórr's chariot is pulled by goats (Capricorn, mountain sea goat). However, to connect these gods and their halls to specific Zodiac signs using their common symbolism requires that the halls of the gods be taken out of the order in which they appear in *Grímnismál*. Since we don't know for certain that the halls in *Grímnismál* were intended to be given in a specific order, this may be possible. It may also be that the obvious symbolic correspondences between the halls and the Zodiac houses are unimportant, and that the halls should simply be given in order as corresponding to the Zodiac. Either way, it is hard to deny that there is some connection between the 12 halls of the gods and the 12 Zodiac houses. Perhaps a satisfactory solution to specifically how they are associated will eventually be found.

Note also there is a thirteenth hall given, but that it is uncertain in the *Grímnismál* text whether the additional hall is Þrúðheim or Alfheim. The ambiguous thirteenth hall may indicate a connection between the halls of the gods and the lunar cycle which requires a thirteenth month to be added every three years. Alternately, the thirteenth hall could represent the five day "time out of time" that exists when a calendar has 12 months of 30 days which correspond to 12 Zodiac houses. The thirteenth hall could also

represent the 12 day Yule period which accounts for the difference between the solar and lunar cycles within the period of one solar year, and which is also a “time out of time.” If the halls of the gods are to be taken in order, one possible set of correspondences is as follows. Included also in this chart are the runes corresponding to the halls of the gods as given in von Bulow's World Rune Clock.

<u>Fortress</u>	<u>Translation</u>	<u>God</u>	<u>Rune</u>	<u>Zodiac House</u>
Þruðheim	Strength Home	Þórr		Capricorn (Mountain-Sea-Goat)
Ydalir	Yew Dales	Ullr	UR	Sagittarius (The Archer)
Alfheim	Elf Home	Freyr	FA	
Valaskjalf	Shelf of the Dead	Ase	THORN	Scorpio (The Scorpion/Eagle)
Sokkvabekk	Sunken Hall	Saga	OS	Libra (The Scales)
Gladshheim	Glad Home	Wuotan	RIT	Virgo (The Maiden)
Þrymheim	Noise Home	Skaði	KA	Leo (The Lion)
Breiðablik	The Far Shining	Baldr	HAGAL	Cancer (The Crab)
Himinbjorg	Heaven Mount	Heimdall	NOD	Gemini (The Twins)
Fokvang	Battlefield	Freyja	IS	Taurus (The Bull)
Glitnir	Shining	Forseti	AR	Aries (The Ram)
Noatun	Shipstead	Njörðr	SIG	Pisces (The Fish)
Vithi	Wide Land	Viðar	TYR	Aquarius (The Water-Bearer)

Von List further points out that the Gothic historian Jordanes says of the Goths they had knowledge of “the teachings of the 12 signs of heaven and the course of the planets” (ch XI.69). While it can be argued that this passage in Jordanes refers not to the Goths but to the Thracian Getae, nevertheless I have described in my book *Gaut's Descendants: Gothic Religion and Culture in Germania* that the Goths absorbed the population, culture and knowledge of the Getae and made it their own (125).



Figure 28: Visigothic Zodiac from Isidore of Seville showing Germanic artistic style.

Further evidence of the Germanic use of the Zodiac is found in *Hymiskviða* (The Lay of Hymir) in the Elder Edda. The poem contains descriptions of a “water goat,” a man rowing, a fish, a ram, an ox and a bull, and “two whales together,” which are Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini. These six consecutive constellations cover 180 degrees of the sky: the half circle of the Zodiac which is as much as may be seen at one time (Titchenell 150-151). The story of *Hymiskviða* is that of the Thunder god slaying the serpent, which is the oldest and most universal Indo-European, Aryan myth: this strongly indicates that the Zodiac was known and used by the ancient Indo-Europeans as well as their Germanic descendants.

Kummer associated each of the 12 Zodiac signs with an Armanen rune. After the twelfth rune, the first rune starts over again, which indicates Kummer understood a three year cycle of Zodiac runes.

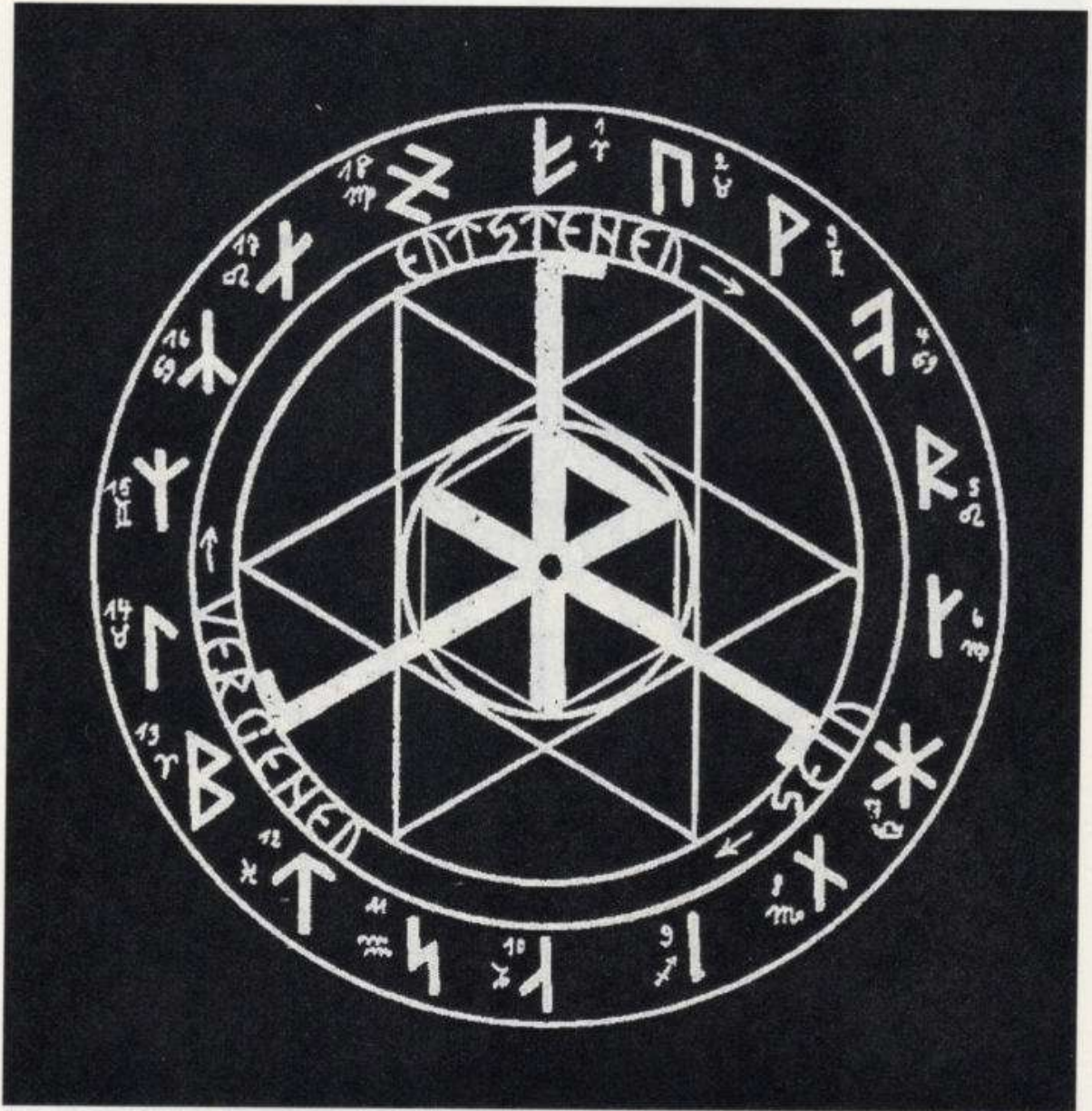


Figure 29: Kummer's Armanen rune Zodiac – the Runic Key.

Serrano also provides a model of associations between the Zodiac and the Armanen runes called the “secret platform.” “Each rune indicates a point of entry and exit of the Eternal Return, of the diabolical concentrating cosmos of the Demiurge, the Lord of Darkness” (Sevenson, *The Complete Armanen* 241). The system is similar to Kummer's in that it assigns one rune per Zodiac sign. However it is different because the runes spiral in toward the center, and after GIBOR there are six more stations which have no associated rune, for a total of 24 stations, two per Zodiac sign.

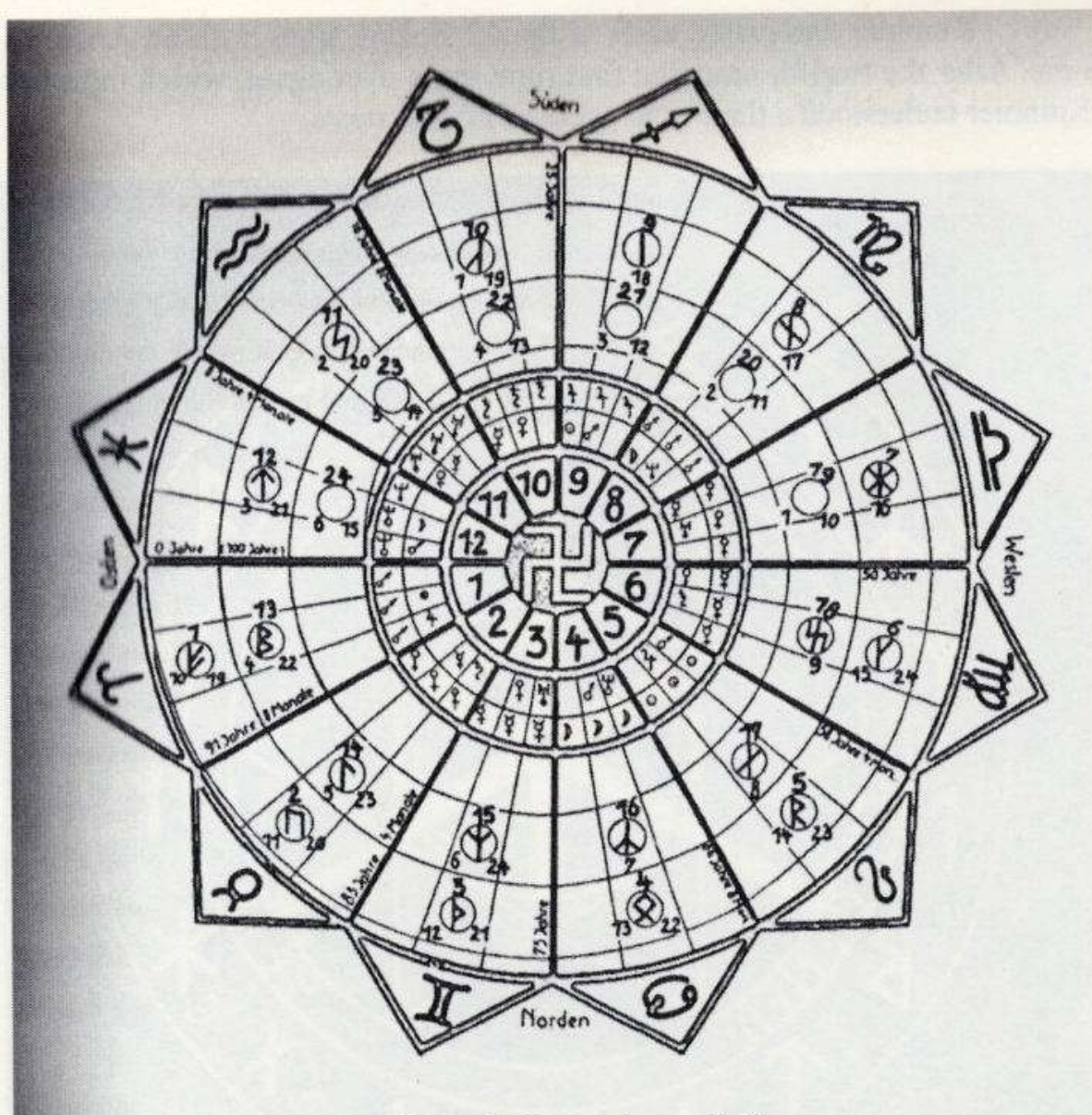


Figure 30: Serrano's rune Zodiac.

A third method of using the Armanen Futhorkh as a Zodiac involves laying out the 18 runes in a circle of 360 degrees around the earth along the ecliptic, along side the circle of the Zodiac. This method is reflected in the Old Norse Mál system. The Armanen year begins at Yule, the Winter Solstice, which is usually December 21st. The Armanen rune Zodiac begins with FA and utilizes all the runes in their natural Futhorkh order. Each rune comprises 20 degrees of the ecliptic circle, which is about 20 days of each year. The traditional 12 Zodiac houses are divided into three sections, for a total of 36 sections over the 360 degrees/days. Each rune corresponds to two of these sections, but the two sections of each rune (20 degrees) are sometimes within the same Zodiac house and sometimes they are spread over two Zodiac houses. For example, the rune FA is 0 degrees to 20 degrees Capricorn. The rune UR is then 20 degrees Capricorn to 10 degrees Aquarius. See *The Nordstrand Rune Calendar* for more information.

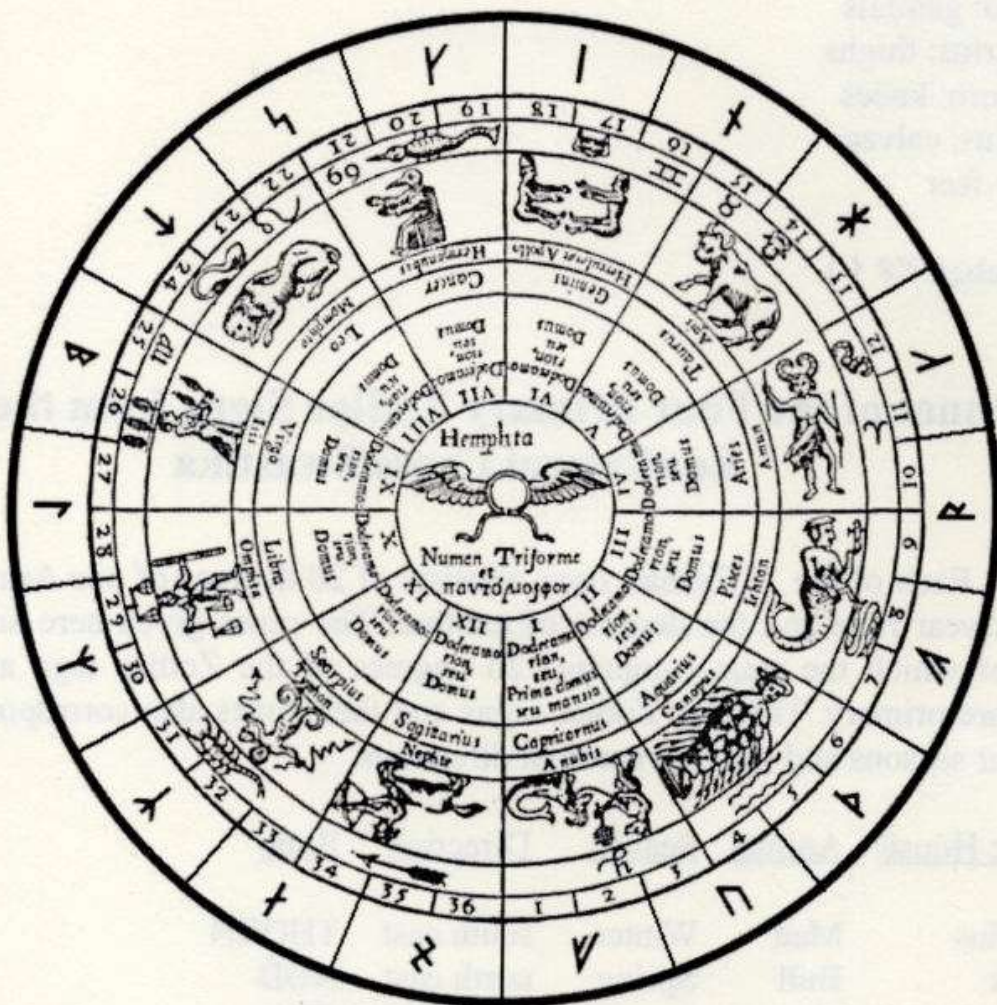


Figure 31: Correspondence of 18 Armanen runes with 12 Zodiac houses.

The energies of each rune are strongest during their period of the Zodiac, which is their natural time of the year. Therefore, Armanen rune practices which involve going through the whole Futhorkh are best undertaken over the course of an entire year, practicing each rune during its natural time period. See the sections dealing with rune exercises in volume 2 for more information.

The Armanen masters have also shown how the Zodiac corresponds to the human body and chakra or energy centers throughout the body. We see the following correspondences:

- Aries: head
- Taurus: throat
- Gemini: arms
- Cancer: lungs
- Leo: heart
- Virgo: intestines

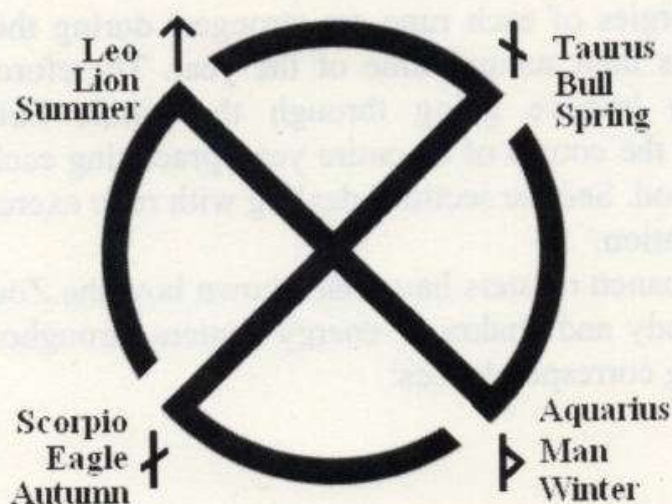
Libra: navel
 Scorpio: genitals
 Sagittarius: thighs
 Capricorn: knees
 Aquarius: calves
 Pisces: feet

(Gorsleben 𐌚 𐌗 𐌚).

Runes of the Four Primary Zodiac Signs from the Equilateral Cross/Swastika

Each of the 12 Zodiac signs consists of 20 degrees of one Armanen Zodiac/year rune and ten degrees of another. The runes given here are the ones of which the rune comprises 20 degrees of the Zodiac sign and is therefore primary. The four Zodiac signs and their runes also correspond to the four seasons and the four cardinal directions.

<u>Zodiac House</u>	<u>Animal</u>	<u>Season</u>	<u>Direction</u>	<u>Rune</u>
Aquarius	Man	Winter	south east	THORN
Taurus	Bull	Spring	north east	NOD
Leo	Lion	Summer	north west	TYR
Scorpio	Eagle	Autumn	south west	EH



Runes and Gods of the Eight Holy Tides

The runes are taken from the new Armanen version of the Old Norse Mál which has been adjusted to correspond to the actual start and end times of the Zodiac houses. The division of the runes is not as neatly systematic but it is more accurate. The gods and by-names of Wuotan come from Guido von List's gods of the 12 months and by-names of Wuotan for the 12 months.

<u>Holy Tide</u>	<u>Rune</u>	<u>God</u>	<u>Wuotan By-Name</u>
Jól	FA	Ullr	Jalkr
Disting	THORN	Wal-Father	Herjan
Ostara	RIT	Freyja/Ostara	Nikar
Walburges	NOD	Skaði (Njörðr)	Fjólnir
Mittsomer	AR	Baldr	Oski
Hleifblót	TYR	Freyja in Folkvang (Freyr)	Biflindi
Haustblót	LAF	Forseti (Týr)	Vidrir
Vetrnóttum	YR	Vidar	Svidur

See “the 12 bynames of Wuotan” above for more information on the by-names. For more information on the Zodiac in relation to Armanism, see the “The Black Sun and the Zodiac Ages” below.

Rita

An important concept in the Armanen theology of von List is *Rita*, which is cosmic law/holy right order. *Rita*, as it comes down to this manifest world in the form of various types of laws, is rooted on the higher plains, in the spiritual laws of the gods and the creator in the spiritual world. That in the material world which aligns with this is *Rita* and is good, while that which does not and goes against *Rita* is evil. The relationship between *Rita*/cosmic law/holy right order and human law as based on what has come before and what is in the örlög of the Well, is the mystery of the relationship between the runes RIT and LAF. To the extent that human law reflects *Rita*, and is a micro-cosmic reflection of *Rita*, it is good; to the extent that it does not, it is evil. Modern human law and the modern legal system, though based on the precedent of a valid ancient Germanic legal system, are now largely corrupt and do not reflect *Rita*, rather they too often favor criminals and support and encourage wrongdoing and harm. While modern law does largely attempt to reflect what is believed to be *Rita*, the problem is that it is

frequently incorrect about what is *Rita*. To the extent that modern law does not reflect *Rita*, it is of no use to the Armanen or Sonnenmenschen. We turn with the left-turning swastika not against the current true *Rita*, but against the corruption of the Demiurge in this world.

Rita is continually changing and evolving. This means that the *Rita* in one time will not be the same as *Rita* in another. This is where much of modern Retro-Heathenry misses the mark. Retro-Heathens attempt to “pick up where we left off” before the coming of Judiac-Roman Christianity, but the *Rita* in that time was very different from the *Rita* now. By trying to adhere so closely and minutely to the *Rita* of a different time that was 1000-2000 years ago, many Retro-Heathens are going against the *Rita* now. That which is ancient in our folk religion must be brought into the present and expressed according to the *Rita* of our own time. The Armanen masters succeeded in establishing a model for achieving this which is as useful to us today as it was 100 years ago. It should be noted in this regard that *Rita* is a divine cosmic phenomenon, not something that is socially or psychologically created and determined.

Garma

The Armanen masters use a term called Garma. It is a unique term to the Armanen, coined by von List, and as such it is often little understood. Therefore von List's explanation of Garma will be given here. The word is similar to Karma in form and meaning.

Garma is Destiny, gar = to ferment (gahren) to be transformed into oneself, germinate; thus germ = the yeast (from hevan = to rise through fermentation), to weld [garben], to be refined [gar sein] etc. Ma = more, make. Garma (Sanskrit Karma) = “making oneself transform within oneself, by means of oneself,” i.e. one's own commissions and omissions as causes, generate from themselves effects, and these effects constitute Garma (karma) or destiny (von List, *Religion of the Aryo-Germanic Folk* 7).

The “Ich:” the Armanen Concept of the Ego

The Armanen idea of the “Ich,” the “I” must be explained. The “Ich” is often translated as “ego.” In modern spiritual circles which are heavily influenced by world-rejecting eastern religions, the ego is often considered a bad thing, something which must be destroyed in the process of spiritual advancement. The “ego” referred to in such circles is the lower, materialistic ego, which is not the “Ich” in the German concept. Rather, the Armanen concept of the “Ich” refers to the positive part of a person's self-identity which is crystalized through spiritual practice and initiation.

However it is important to note that the “Ich” is not the same as the spirit or the soul. The Armanen concept of the “Ich” is summarized well in a short poem by Kummer:

"My 'Ich' is full of will and power.
My 'Ich' is full of noble thoughts and spirituality.
My 'Ich' rules my soul, my body.
My 'Ich' is indestructible, it will be eternal!" (*Heilige Runenmacht* 45).

The goal of the Armanen is to develop and immortalize his “Ich.” In more recent terms, this is thought of as a transition of one's identity from the lower, materialistic ego to the “higher self” or god-self.

Runic Associations

This chapter on Armanen theology will be concluded by sharing lists of runic associations for the five elements, the nine worlds, the cardinal directions, the gods, the five zones, the eight Holy Tides, the four seasons of the year and the Zodiac. This will be followed by a section which gives the natural groupings of runes which are revealed through Armanen rune practice. From an Armanen perspective, there is no better teacher of theology than the runes themselves.

Runes of the Five Elements

Fire/Spirit: FA
Ether: UR
Air/Mind: MAN, THORN
Water/Emotion/Astral: OS, LAF
Earth/Physical: YR

Runes of the Nine Worlds and Four Cardinal Directions

Nifleheim, north, IS, NOD
Jötunheim, east, THORN
Muspelheim, south, FA, AR
Vanaheim, west, BAR, EH
Ásgarðr, SIG, GIBOR
Hel, UR, YR

Alfheim, RIT, TYR
Swartalfheim, OS, LAF
Miðgarðr, KA, HAGAL

Runes of the Gods

FA – Allfather, First Fire, Surtur

UR – Adhumla, Urðr

THORN – Þórr, the Son

OS – Wuotan

HAGAL – Wuotan

NOD – the three Norns

IS – Cosmic Ice, Donu

AR – the Black Sun

TYR – Týr

BAR – Bur, Frigga

MAN – Manus/Heimdallr

YR – Ymir

EH – Freyr, Freyja

GIBOR – Santur, Mimir

The nine runes to tell creation: FA, IS, YR, UR, MAN, BAR, OS, THORN, TYR, combine to form HAGAL, the tenth, the perfection.

Runes of the Five Zones

Super Cosmic Space: BAR

Cosmic Space: AR, RIT, FA, SIG

Wave Space: KA, TYR (HAGAL, MAN, EH, GIBOR)

Material Earth Space: LAF, OS

Inner Earth Space: UR, YR

Rune Orders, Groupings and Pairs

The different orders of the runes each tell a story. The stories reflect the creation of the world, the journey of the Aryo-Germanic tribe, and the journey of the individual: the exodus into the material world, the path of initiation, the transmutation that leads to the resurrection of the Hero and the return to the spiritual world. The first and foremost of the rune orders which

tells the most significant story is the natural order in which they appear in the Futhorkh.

The Armanen Futhorkh, like the Elder Futhark and the Younger Futhork, is divided into three groups called “ætt” or families: Freyja's ætt (FA, UR, THORN, OS, RIT, KA), Heimdallr's ætt (HAGAL, NOD, IS, AR, SIG), and Týr's ætt (TYR, BAR, LAF, MAN, YR, EH and GIBOR). In ancient times the ætts were sometimes given in different orders, with either Heimdallr's ætt or Týr's ætt preceding Freyja's ætt. The changing of the ætt orders tell different stories than does the ordinary ætt order, and they emphasize different aspects. According to the Stav tradition, the different ætt orders have relevance to different classes of society, which are symbolic for different stages of human development and different levels of initiation and progress. Stav associates the regular Futhorkh order with the Thrall and Karl. The order TYR, FA, HAGAL reflects the Herse and the Konge, while the order HAGAL, TYR, FA is the sequence of the Jarl.

Within the ordinary Futhorkh order, the runes from first to last and from last to first each tell a different story. The first nine runes paired with the second nine runes have their own significance. The first nine runes paired with the second nine runes in reverse reveal yet further runic wisdom. While I have given much about the inner nature of the runes in this book, the ultimate understanding of the runes can only come from the runester's own realizations. Therefore I give here the different groupings with the greatest significance, but in this section I have only given meanings for a few as examples: I will leave it to each individual runester to realize their meanings. Many more of the meanings can be found throughout the entire contents of all three volumes of this book.

The runes which represent vowels are in a class all of their own. They are: AR, EH, IS, OS, and UR. They represent five basic cosmic forces or energies which are used as carriers, guides, facilitators and amplifiers of the other runes. The five vowel runes also have different orders which have different meanings and purposes. For example, IS EH AR OS UR reflects the journey of the seeker who begins on the spiritual path for material reasons, ending with material success. This is the path of the material world. The order UR OS AR EH IS is the story told from the perspective of creation, like a myth or legend that recounts the meaning of history from the beginning and shows the ideal result, outcome or end goal. The order UR OS AR EH IS can be linked to the Germanic creation story and the spiritual development of the individual toward the ultimate state of perfection. The different combinations of vowel runes are like combinations on a combination lock for achieving specific results. They are like passwords. One can invoke a sequential creation process from the beginning to the end of a cycle, one can help the progress of the seeker's journey...

Some of the combinations are:

- First nine runes over second nine runes left to right both
- First nine runes over second nine runes with the second nine in reverse
- The pairs FA-UR, THORN-OS, RIT-KA etc.
- Reverse pairs: FA-OS KONA-KA, AR-KA, NOD-EH, MAN-YR/TYR
- YR = TYR
- AR + KA = EH. KA + KONA = MAN. MAN + YR = HAGAL. NOD + EH = HAGAL.
- FA + IS = HAGAL
- Connected runes OS and BAR
- FA-BAR, FA-UR and FA-IS.
- “Law” runes: RIT, TYR, LAF
- Mothers: UR, HAGAL, BAR
- Thurses: YR, THORN
- Lower Worlds and Well of Urðr, Norns: UR, NOD, BAR, LAF, YR
- Suns and Fire: FA, KA, AR, SIG
- Younger Futhork order vs. Armanen order: BAR-MAN-LAF-YR
Bar(g)man, Brahman, priest-Lögr (law)
- BAR-LAF-MAN = AR-MAN (AR from 2nd ætt)
- FA-HAGAL-BAR – Father, Son and Holy Spirit (an original Aryan concept borrowed by the church).

Ordinary Ætt order of the Younger Futhork

FA-HAGAL-TYR – creator, divine origin above, father
UR-NOD-BAR – mother, below the well, the Norns
THORN-IS-MAN – mind, moving, controlling manifesting power
OS-AR-LAF – high heaven, sacred speech from Wuotan's self-sacrifice at
the Well
RIT-SIG-YR – --

Compared to:

Ordinary Ætt order of the Armanen Futhorkh

FA-HAGAL-TYR – creator, divine origin above, father
UR-NOD-BAR mother, below the well, the Norns
THORN-IS-LAF – mind, moving, controlling, manifesting, connection of
mental and emotional (astral)
OS-AR-MAN – high heaven, Wuotan, sacred speech of the Aryan priest
RIT-SIG-YR – --
KA-EH – ability to find the soul mate

Younger Futhork First Eight Over Second Eight

FA-IS -Fire and Ice

UR-AR – strength, honor and beauty, healing below, banishing above

OS-TYR – sovereign duo of Wuotan and Týr

RIT-BAR – Rita and Mother

KA-MAN – Ka + Kona = MAN

HAGAL-LAF – The Tree and the Well

NOD-YR – need and feminine material

Armanen Futhorkh divided into three groups of six

FA-HAGAL-BAR – chakra healing runes

UR-NOD-LAF – mother, below

THORN-IS-MAN – mind

OS-AR-YR – breaking attachments, banishing and complete material

RIT-SIG-EH – right order of heaven, victory and united soulmates (way back to spiritual world)

KA-TYR-GIBOR – ability to uncover (realize) eternity of arising, being, passing away to new arising

FA-UR-THORN – creation cycle: Father-spirit, Mother-matter, Son-power-polarity

OS-RIT-KA – establishment of divine connection and ability

HAGAL-NOD-IS – Krist-All > overcome Garma > gain peace and power

AR-SIG – Aryan God of the Black Sun

TYR-BAR-LAF-MAN – initiation cycle, becoming twice born

YR-EH-GIBOR – 3rd initiation, the internal, soul mate and cosmic male and female are merged, the initiate becomes the *Urbarmensch* or *Sonnenmenschen*

Also TYR-BAR-LAF-MAN, YR-EH-GIBOR and TYR-BAR-LAF – MAN-YR-EH-GIBOR.

Chapter 6: Vril/Orgone/Od

Vril is an Aryan (Indo-European) word. It is related to modern English virile, "characteristic of a man," French viril, and Latin virilis, which indicate the strength, power and energy associated with manliness. These words come from Latin *vir*, "man," which is related to Gothic *waír*; Anglo-Saxon *wer-*, "man" (*wer-* survives in the Modern English word "werewolf"), Old Norse *verr* (and derivative byname of Wuotan *Veratýr* "god of men") Sanskrit and Avestan *vīra-*, all of which come from Proto-Indo-European **wiH-ro-*, meaning "man." In the spirit of Kala and leaving behind academically excepted etymology, we must also note a connection between the word vril and UR, the rune of Ur-magnetic energy: vril is URil. In ancient times, vril was designated in many other ways in different times and places. The ancient Anglo-Saxons called it *mægen* (which survived in the saying "might and main"), the Romans called it Mana. In India it has been called Prana, Vajra and Kundalini, in the Orient, Chi and Reiki. Serrano equates vril with *hvareno*: it is "the luck," the kingly energy which cannot be bought or attained through any means other than truth. *Hvareno* enabled successful rule: bountiful crops and victory in battle. It was passed down in the royal blood of kingly lines, but could be lost as a result of evil actions. Serrano wrote that the Germanic name for the Kundalini Serpent is Woewre, and that it is associated with the SHE and the Green Thunderbolt (*Ultimate Avatar* 214). Vril is also associated with the astral body. Serrano also wrote that "...The fire of Kundalini...is none other than the pure,

original blood of the Ase" (*Resurrection of the Hero* 100). The blood of the descendants of the Hyperboreans is a materially condensed transformation of pure vril.

Þórr is the god of energy, vril. His hammer represents the movement of vril. A by-name of Þórr is Vior, which refers to "Thor in his capacity as *life force, the vitality of any organism*, (Titchenell 149). The name Vior therefore must also be associated with vril via Old Norse *verr*.

The question has long been asked, what is the exact nature of vril? Ultimately this question is only important in a post-Enlightenment society which has been demystified and contaminated by Scientific thinking. As such, we need to have some sort of a scientific conception of everything or we are often not able to believe that it is real. This is unfortunate, because there are many things in existence which cannot be scientifically proven (such as love) which are real nonetheless. Regardless, I will give an overview of the ideas concerning the nature of vril.

Early Armanen masters such as Kummer and Shou spoke of "radio-waves." Kummer denotes vril as "fine universe waves." It was common in early 20th century occult circles to try to define and interpret mystical and spiritual matters in scientific terms.

Marby states that ultraviolet solar radiation should be avoided when one is doing rune practices. This statement may give us some insight into the nature of vril. Spiesberger theorized that vril may be cosmic rays (while he also allows for the possibility that vril may be solar energy). Cosmic rays are subatomic particles ("subtle matter" in 20th century German esoteric circles) which come mostly from other galaxies. They descent toward earth and collide with our atmosphere and the earth. They are responsible for a significant percentage of the errors in our electronic devices. They interfere with the navigation of aircraft. Their interference with electronics and navigation is considered one of the main reasons why space travel to other planets is not yet possible.

Solar radiation blocks cosmic rays and prevents them from reaching earth's atmosphere. When the sun is in the "cool" part of its cycle, there is little solar activity: few solar flares. As a result, more cosmic rays are able to reach the earth's atmosphere, where they create ionization that results in the development of more clouds. During the sun's cool periods, therefore, there are more cloudy days and more precipitation. All of these points indicate that vril may be cosmic rays or something similar. Gorsleben would agree with this assessment in the terms of his time: he claims that the runes are really different kinds and streams of "subtle matter."

Vril is also commonly called orgone energy. The early scientific experiments with orgone were carried out by Mesmer and Wilhelm Reich. They were able to accumulate orgone and successfully direct it to specific purposes such as healing. Reich developed the "Cloud Buster" orgone device which was able to create and disperse clouds. The Cloud Buster was

a great accomplishment; with it, Reich was able to turn a desert wasteland into a lush fertile region. Reich's work was shut down by the US government, which seized his laboratory and equipment.

Reich's work with orgone devices was continued many years later by Karl Hans Welz. Welz took the technology to a new level by developing orgone generation devices. All orgone devices work on the basis of simple but specific combinations of organic and inorganic materials. Orgone is attracted by organic materials and repelled by inorganic materials, so by the use of both, orgone can be accumulated, directed and generated. It is worth noting that those working with orgone also discovered a harmful version of the energy which they call "deadly orgone." This is the detrimental energy which is released in small amounts by things like computer screens and mobile phones. Deadly orgone is present in the atmosphere and can be collected by orgone accumulators. In large amounts, it causes sickness, numbness, paralysis and death. Worth mentioning as well is that both orgone and deadly orgone can be scientifically measured on a radiation meter.



Figure 32: Wilhelm Reich's Cloudbuster.

Further, vril has been identified with what was known in ancient times in both the east and the Mediterranean as ether. Sometimes it has been considered to be the fifth element. The idea of ether survived into relatively modern times, but now it has either been scientifically discounted, or where ether has referred to an energy recognized by science, the term and concept have been largely replaced with more specific designators.

Many people who have done rune practices or similar work describe the perception of vril. It can be felt in the body, often quite strongly, and most strongly in the hands. When I have my eyes closed during rune practices I see something that looks similar to lightning. It is only present while I am actively engaged in a rune practice. The lines are mostly

horizontal but also go in different directions. They do not flash like lightning, but rather they look like photos of lightning captured at just the right moment, where the lightning arches all the way across the sky. The lines of energy form different patterns depending on what rune I am practicing. These energy patterns are the streams of vril which enter the body as a result of rune practice.

In the process of creation, vril takes on a variety of specific, unique forms or “colors” which are all of the different aspects of creation. These are the runes, which are the building blocks of creation, and combine in different ways to form everything that exists. Each rune, or center of each specific cosmic energy, can be located using rune statha and the World Tree model on which it is based. The energies of each rune come from different realms above and below. IS comes from both above and below. KA only comes from above, not from below. MAN comes from three cosmic zones above but does not come from below. MAN only flows downward. UR comes from below but not from above, and once it has been drawn up, it only flows downward. Note that these descriptions of vril flow in runes reflect the natural flows of the vril streams: the capable rune magician can make them flow in any direction he chooses for specific purposes.

Vril can be divided into two major groupings which are central and essential to all rune practice. Most runes make use of both groups. 1) The Odic, or Od-Magnetic force of vril runs from north to south. 2) The Celestial vril current which is connected to the sun, moon and planets flows from east to west. Vril runs along both pathways and crosses in the center of the runester (see Figure 16, page 94). These two currents must be seen in relation to the Five Zones, which are not two dimensional as they appear in diagrams, but rather go all the way around the earth.

The human groups who come from the equator region, the so-called “stone people,” are associated with the east-west celestial vril streams while the Hyperboreans from the north are associated with the Odic north-south vril streams. The “stone people” tend to physically and culturally reflect the nature of the horizontal vril stream: to name only a few examples, they tend to be short, dark-skinned and make use of dances which involve mostly horizontal hip movements. On the other hand, the descendants of the Hyperboreans in the north have physical and cultural attributes which reflect the lateral, Odic vril streams: we tend to be tall, light-skinned and our dances involve mostly lateral bouncing movements. The equatorial “stone people” are associated with the matter-energy plain and the Northmen are associated with the lateral spiritual plain of the Spirit-Matter-Energy Cross diagram based on Wiligut's teachings, which was given in Chapter 4.

Over time, many different methods have been used to invoke, accumulate and generate vril. Chanting, dancing, sex, sacrifice, rune exercises and many more activities all generate vril. One of the most common and effective methods of releasing/obtaining vril through the vast

expanses of time has been blood sacrifice. However it must be noted that while this is a time-tested method, it is nevertheless, by the most ancient and noble Hyperborean standards, a lower and secondary method of generating large amounts of vril that is not used by those who have the ability to generate sufficient vril through higher methods.

These higher methods are more difficult and require more skill and ability, whereas killing an animal is an easier and quicker method of releasing vril. Animal sacrifice gives the lesser skilled access to the power and success of the higher skilled. The Armanen do not generally perform blood sacrifice (with the exception of those who live in the country and who are spiritually obligated to do so in the process of the right and ethical management of their livestock, for example, non-productive animals that must be slaughtered: these should be given as gifts to the gods), but rather they work toward a mastery of the vril. Blood sacrifice is a poor substitute for a higher mastery of the vril which is attained through the hard work of dedicated regular practice.

Some Right Hand Path Retro-Heathen groups that practice animal sacrifice will object to this idea on the grounds that animal sacrifice was supposedly the universal, central religious ritual among our Germanic ancestors, and that rejection of blood sacrifice reflects modern Christianized values. However, this is not actually the case. Edred Thorsson has stated correctly that "the wisest of all the Odians in the sagas are said to have rejected the blood sacrifices, [and] admonitions are given in the Edda not to 'over-sacrifice.'" These are the same Odians, the ancient Armanen, of whom it is said that they "believed in their own might and main."

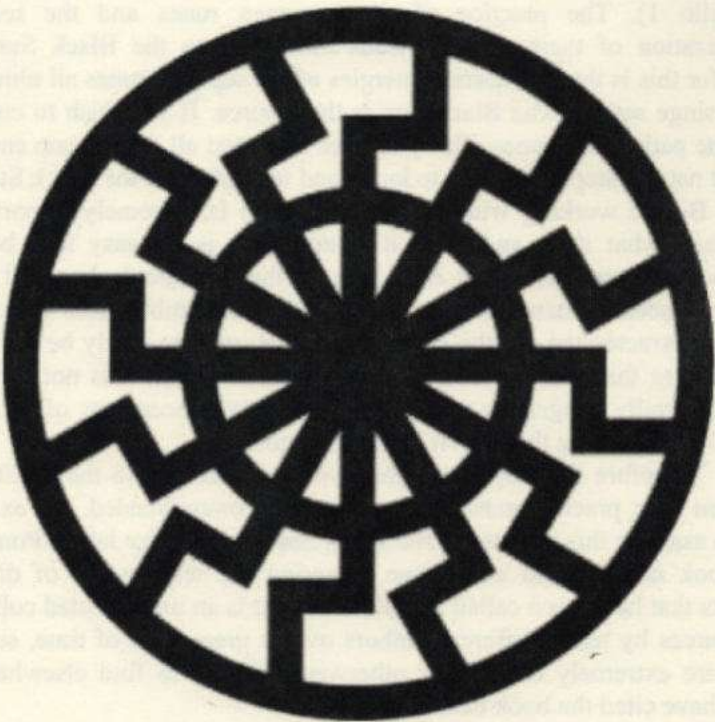
Here we can see a clear distinction between the Right Hand Path religionists who relied on blood sacrifice, and the Left Hand Path Armanen who mastered the generation of their own vril. This distinction existed in ancient times and is still present today. Now, as in ancient times, Right Hand Path religion tends to be for the masses and the common folk, while Left Hand Path Armanism is for the few who have the aptitude for higher skills and abilities. One who seeks to go beyond Right Hand Path Heathenry to use vril, or to "give a gift to the gods" if such is the way they conceive of it, should undertake a curriculum of regular Armanen rune practices and Black Sun exercises as given in this book to develop a real and honest mastery of the vril. This is the Thulean way of our oldest and highest ancestors.

Dedicated vril practices will also render the transformation, healing, transmutation and spiritual advancement of the individual which is so essential to a virtuous and self-controlled use of vril, runes and magic. This leads further to the elevation of the individual after death, as well as to the greater goal of moving the development of humans toward the sixth root race. Blood sacrifice releases vril but achieves none of these other centrally important virtuous developments. Therefore blood sacrifice more easily lends itself to misuse of vril, to evil workings and black magic.

The idea of blood sacrifice as an effective method of releasing vril leads us to one of the greatest secrets. Vril exists everywhere, in everything, but in different proportions. Orgone accumulators draw orgone from the atmosphere. However, if one experiments with an orgone accumulator, one will be able to observe that vril flows from one's body to the accumulator, and not the other way around as one might expect. This is because the greatest amount of vril is found in a living being. Vril is the life force, and the sexual energy within living beings. Therefore, sex is an even more effective way of releasing vril than blood sacrifice.

Vril is not just something outside us, separate from us which we must obtain. This is an exoteric idea. In actuality vril is in the blood, within us, and it is our goal to become aware of it, feel it and learn how to use it. Blood is in fact a transformation of vril, a material copy of vril. The original blood of the Hyperboreans was vril, before it was transmuted into material blood through mixing with the terrestrial beings. The power of vril, the Hyperborean blood, is essential for the transmutation of the self, the becoming of the Sonnenmensch, the resurrection of the Hero and the return to the halls of the highest heavens.

Chapter 7: Introduction to the Black Sun



The Black Sun is a mysterious phenomenon. We heard of it more and more as the decades and years went by, but just as it often seemed like something of great significance, it was also usually uncertain as to exactly what anyone meant when they referred to a "Black Sun." It also seemed that the "Black Sun" was different things to different people.

While the Black Sun symbol has seen increasing use by National Socialists, it has "simultaneously been adopted by a variety of occultists (pagans, heathens, Satanists, etc.) in non-racial, apolitical contexts" (Pontolillo 1). The practice of the Armanen runes and the resulting internalization of their energies leads ultimately to the Black Sun. The reason for this is that the cosmic energies of the separate runes all ultimately have a single source. The Black Sun is that source. If you wish to continue along the path of the runes after you have mastered all of the rune energies, the next natural step is to come to know and to work with the Black Sun.

Before working with the Black Sun, it is extremely important to understand what it is, and what it is not. This is no easy task because throughout the centuries, but especially in the last couple hundred years, there have been so many widely varying and incompatible ideas which have all been characterized as "the Black Sun," that one can easily be led astray into thinking that the true Black Sun is something that it is not. This can have potentially dangerous results because many conceptions of the Black Sun are of something that is evil rather than good.

Therefore the true Black Sun which is relevant to the tradition of Armanen rune practice must be clarified and comprehended. An excellent book to assist in this process is *The Black Sun Unveiled* by James Pontolillo. This book is large and exhaustive, covering the wide range of different concepts that have been called the Black Sun. It is an unparalleled collection of resources by many different authors over a great span of time, some of which are extremely obscure or otherwise difficult to find elsewhere. As such, I have cited the book extensively here.

However, Pontolillo indiscriminately included every possible source of information from anyone mentioning or depicting a "Black Sun," and included biographical information for each contributor. As such, there is a great deal of information in the book which is irrelevant, and has to be "waded through." Also, often the author simply presents the work of the various people who have written about the Black Sun or used it in artwork, with little or no commentary as to their relevance to the overall concept of the Black Sun; it is up to the reader to discern the relevance for himself. Here I will present a summary of the authors and ideas which I believe accurately reflect the true Black Sun which is relevant to the Armanen tradition.

Historical Sources for the Black Sun

In order to determine the nature and origin of the Black Sun, we must first identify its three aspects, which are 1) the concept 2) the name, and 3) the symbol. Each of these aspects has a different history and development. The concept of the Black Sun is the most ancient of the three aspects, and the most common among different ancient peoples. In this assessment, the concept of the original cosmic and spiritual phenomenon of the Black Sun will be considered of primary importance; whether or not this phenomenon was called “the Black Sun” or some other designation, or what type of symbol was used to represent it, will be considered to be of much less importance.

Sumeria, Akkadia and Babylonia

The earliest surviving example of the concept of the Black Sun is found among the Sumerians in the 3rd millennium BCE during the reign of Sargon I (23rd-22nd centuries BCE). A text known as the *Illu-Ishtar* from this time period speaks of the Black Sun:

...the god Bab-Chomet placed in the new universe
The Black Sun, which no one can see with earthly eyes.
It is the source of god's power in this world;
Around them is all. Thus the world age was determined (Ettl, 1991, Chapter 19.12, p. 59).

The Black Sun also appears on a stone carving of the grandson of Sargon I, the king Naram-Sin. There, the Midnight Mountain is depicted with a figure wearing a horned helmet and two suns above the mountain. The Sumerian culture was inherited by the Babylonians. The Black Sun is also mentioned in two Babylonian inscriptions:

At the top of the world stands the Midnight Mountain.
Its Light is eternal.
The eyes of man cannot see it – and yet it is there.
Over the Midnight Mountain stream the rays of the Black Sun.
The eyes of man cannot see them – and yet they are there.
Inside us burns its Light.
Only the brave and righteous still have within them the God-head.
(Pontolillo 673).

White Sun, streaming over the entire earth – you give the daily light.
Black Sun, shining inside of us, you give the power of recognition.
Recalling the realm of Atlantis,
which lay near the pillars of heaven before the raging sea devoured it.
Recalling the intelligent giants from beyond Thule that came and taught
(673).

“It's rays reach only the spiritual values of the people – which burn brightly inside of us. It's rays come from the Midnight Mountain, from the far north of the Hyperboreans. *They arouse in people today the same consciousness that they once did for the Atlanteans, the sons of the Midnight Mountain*”
(673).

While the earliest *surviving* descriptions of the Black Sun come from ancient Sumeria, it can be determined that the concept, like the Sumerians themselves, were much older and had connections to people from the north. The first indication of this is the horned helmets on the stele of King Naram-Sin (see Figure 10, page 60) do not occur in other contemporaneous portrayals from this region. Egyptian stone carvings from the 12th century BCE depict invaders from the north who wore horned helmets. Horned helmets were also found in Scandinavia dating to 1000 BCE, such as the bronze helmets from Viskö, Denmark, and remain associated with Vikings and Northmen to the present day. The horned helmets on the stele of Naram-Sin thus associate the stele with Northmen and/or the ancestors of the Sumerians, who, according to Sumerian tradition, originated on an island in the far north (Hyperborea).

The Babylonian creation story, the *Innuma Elish* states “the Mother of the north gave birth to it all.” In the *Epic of Gilgamesh*, the search for the “Island of the Blessed” was the search for original homeland in the north. Sargon I undertook a three year journey to “the original home of the ancestors in the northern hemisphere” (Marduk, cited in Pontollilo 624-625). In the Illu-Ishtar the seer asks Sargon: “Have you seen the bright clouds? White birds on silent wings are also drawn to them. They come from Thale, the home of the ancestors” (706). Thale is Thule, another name for Hyperborea. Irini describes Hyperborea (and mentions the Black Sun):

I will show you a mountain of silver ice. A city made of blue palaces, shimmering battlements... bathed by water from afar. All of this is on an island which I will show to you – alone in the far north. From there you can see the peak of the World Mountain... I also want to show you a cold sun. Although it hangs in the Heavens, it hardly warms the land... it is now time to man the ships, to seek the sea, and to escape the island. As a white mountain it remains inaccessible – no traces of life, not a sign of what it once was. I'll reveal one secret to you. No one can find it anymore. It was the home of the ancestors (706).

The Sumerians, Akkadians, Babylonians, Assyrians, Egyptians and Hebrews are all considered to be Semitic peoples. Modern scholarship does

not acknowledge a common linguistic or ethnic heritage for the Semitic peoples and the Indo-European peoples. However there is a great deal of evidence that some of the so-called "Semitic" peoples share a common linguistic and ethnic heritage with the Indo-European peoples. From a comparative mythological and religious point of view, the ancient polytheistic religions and myths of the Indo-Europeans and some of the Semitic peoples are very compatible: they share roughly the same gods and myths. Further, there are many similarities between Semitic languages and Indo-European languages. The oldest Semitic language is Aramaic. Many, including Armanen masters such as Gorsleben, have claimed that Aramaic is an old Aryan language. These claims are not taken seriously by modern scholars. However, in my own study of Aramaic, I noticed that the language had so many similarities to the Indo-European languages that there is no doubt in my mind that Aramaic and the Indo-European languages share a common origin.

The truth is that some of the so-called Semitic peoples and the Indo-Europeans were once the same people and shared the same religion, culture and language. The Sumerians and Egyptians, like the Aryans, were descended from the Atlanteans and the Hyperboreans who dwelt in Thule at the north Pole. The Sumerians were such an ancient culture and possessed writing at such an early age that they were able to record one of the clearest memories of the Hyperborean ancestors and homeland. They were also the earliest people among whom evidence for the Black Sun survives. The Sumerian tradition of the Black Sun that was inherited by the Babylonians is not a uniquely Semitic concept that developed after the migration of these people into Mesopotamia. It is not a concept that is foreign to the Aryans. Rather, it is a survival and preservation of the much more ancient concept of the Black Sun that was known to the Aryans and Atlanteans, and which originated in Hyperborea.

To summarize, the Sumerian, Akkadian and Babylonian traditions contained the following information about the Black Sun:

- 1) The Black Sun was a spiritual sun of eternal light that was the source of the Allfather's power in the world.
- 2) The Black Sun is a second, now cold sun which shines upon earth along side the Golden Sun.
- 3) This second sun is called the Black Sun.
- 4) The Black Sun is invisible.
- 5) The Black Sun is connected to the Midnight Mountain in Thule, the original North Pole homeland.
- 6) The Light of the Black Sun shines inside of us.
- 7) The Light of the Black Sun gives the power of recognition, spiritual power and intelligence.
- 8) The Black Sun determines the world age.

Indeed much of what has come to be understood about the Black Sun in modern times comes from the ancient Atlantean and Hyperborean understanding via the Sumerian and Babylonian traditions.

Egypt

The concept of the Black Sun appears in ancient Egypt, however there it is not called the Black Sun. Janus Sunaj wrote that the Black Sun “is deeply powerful, going back at least to ancient Egypt, where it was connected to the underworld form of Ra as well as the Hermopolitan mysteries of Thoth. It is connected to the black light, which is its prime emanation” (November 29, 2017). However, the Egyptian astronomical concepts which have been connected to the Black Sun are not clearly compatible with the Black Sun astronomical concepts of the ancient Sumerians and Babylonians, the medieval alchemists or the 20th century German occultists, therefore they will not be discussed here. The concept of the Black Sun is best represented in ancient Egypt through astronomical ideas concerning Sirius and the the mythological elements of Isis. However they are not similar enough to our central theme, which is more direct ancient concepts of the Black Sun, to elaborate further.

Greece

In Homer's time, an additional celestial body was still visible as a daily phenomenon (see *Odyssey*, Book 1, lines 22-25 and *Illiad*, Book 8, line 480). It was called Hyperion (the High Wanderer) which has been interpreted as meaning that it does not circle in the ecliptic plane (329). Hyperion has been identified with the Black Sun, which is thought to have become decreasingly less visible since the time of Homer due to its increased cooling, to the point where in modern times it is only rarely seen.

The Greek philosopher Plato (424-348 BCE) in his *Republic* mentions a “Supra-Celestial Sun,” which exists in the “intelligible” (non-visible, non physical) world. Plato is referring to the Zoroastrian concept (by which he was no doubt influenced) that everything in the material world is patterned after an eternal archetype in the spiritual world. Another Greek philosopher who seems to have identified an aspect of the Black Sun is Philolaus, who posited the existence of a central fire around which everything in the universe revolves (86).

The Black Sun in Germanic and Aryan Mythology

The existence of a second sun is indicated in the Elder Edda. In *Allvismál* 17, it is said that to the sons of the Æsir, the sun is known as “All-Transparent” (Titchenell 227). Here, Titchenell translated the word *alskír* as “all-transparent.” In Germanic languages, the word *skír* has the meaning of “clear,” therefore “all-clear” (totally clear) would mean “transparent.” If the sun is seen as transparent, the only true significance of this statement has to be that there is *something else* to be seen behind the sun. That something else is the spiritual sun written of by von List, which we now call the Black Sun.

Further indications of the Black Sun are found in the Elder Edda. “Whence will come the sun on a trackless sky when Fenris has overtaken this one?” “One daughter only the Elf-Wheel bears before Fenris overtakes her; the radiant maid shall ride her mother's roads, when the gods are gone” (*Vafþrúðnismál* 45-46). The “daughter” represents the second sun. Important to note here is that in the Germanic conception, both suns were seen as feminine. In this way the Black Sun has an important connection to Urðr and the well of Urðr, as well as to the “Great Mother.”

The mythological themes of sacrifice, death and resurrection are present in the interplay between the Black Sun and the Golden Sun. The cycle of the two suns and the myths of “the Son” (such as the sacrifice of Wuotan, the death of Baldr, the death of Wuotan and the ascension of Vidar) and the Demiurge also represents the journey of the human soul, first descending from the spiritual world, becoming involuted and then eventually achieving resurrection and immortality.

The two suns, one increasing and one decreasing, are reflected in mythology by the sets of two that become one through sacrifice, for example, in the case of the Indo-European cosmic twins *Manus and *Yemos. These two, as has been previously mentioned, reflect the twin cosmic figures of “the Son” or good creator god within the world, and the evil Demiurge. Considering that the Black Sun is said to be currently “trapped” by the Demiurge (within “Kronos”) the decline of the Black Sun and the rise of the Golden Sun and vice versa, changing in eternal rhythm (the meaning of the GIBOR rune), thus represents one of the deepest secret mysteries of our worldly existence.

The sun is also called the “eye of Óðinn” or of Varuna, or of Mitra, which makes perfect sense in light of the two suns: one is spiritual and is sacrificed for wisdom. The myth of Óðinn's eye reflects the decline of the Black Sun, where it lives on “in Mimir's well” (the well of memories) and from there emanates its spiritual energy which gives wisdom. The decline of the now Black Sun's function as the former Golden Sun is responsible for the Black Sun's increased function as a spiritual sun. In other words, the

declining emanation of material light rays in the Black Sun has given way for the increasing emanation of its spiritual light rays.

The Old Norse concept of Oðrærir found in the Edda is equivalent to the Holy Grail. The Holy Mead of the Edda is vril/od/orgone. It is from Oðrærir that Wuotan drinks the mead from Mimir's Well is also Urðr's Well, a phenomenon which is also symbolized by the Black Sun and the Holy Grail. These are simply different ways of poetically expounding the same concept.

The Well is the Black Sun and the source of vril. To get the vril, Wuotan sacrifices his eye which is placed on the bottom of the Well. What is at the bottom of the Well? The source. Wuotan finds the vril within himself, sacrificed to himself, so that his own eye becomes the new Black Sun, the sacrificed sun which, having given up its normal solar radiation, turns instead in its burnt out state (which is the state of its true glory and power) to radiating vril. By drinking the vril from Oðrærir, Wuotan gets the vril from himself "above in the tree," from the Allfather, the Black Sun: from his own eye.

Mimir "each morning drinks from the Gjallarhorn (gi = give; all = all; ar = the spiritual sun; horen = to bring forth -- ie. 'giving everything to the All which is produced by the Divine Sun) and thereby takes in wisdom, or cosmic knowledge from this horn" (von List, *Religion of the Aryo-Germanic Folk* 43). Mimir's head represents "knowledge concerning arising, becoming, transformation, renewal (18th rune)," (54) indicating this is a meaning of GIBOR. The AR rune is often associated with the sun. Note that here Von List associated AR specifically with the spiritual sun. Therefore AR refers ultimately not to the Golden Sun but rather the Black Sun. Arahari is therefore the Lord of the Black Sun.

Titchenell associated the *Hymiskviða* from the Elder Edda with the renewal of a celestial body (147). Interestingly, Titchenell has also shown that the *Hymiskviða* contains reference to the six signs of the Zodiac which are visible from the northern hemisphere. The 12 SIG runes of the Black Sun are associated with the 12 Zodiac signs. Therefore in the *Hymiskviða* we see the Viking Age mythological pre-cursor to the later development of the Black Sun concept in relation to its most popular modern symbol.

In the *Hymiskviða*, Ægir (representing "space,") is to brew ale for the gods, but first requires a cauldron big enough. The ale is the solar energy which will shift from the Black Sun to the Golden Sun. Hymir has the cauldron: he is the owner and keeper of the old Black Sun, the dead star, the depleted orb that used to be the primary sun (and which will be again). Þórr, god of the vril, (and Týr, representing Wuotan as "the Son") must take it from him. Þórr, as Vior (a name which must be connected to the word vril, as mentioned above) the god of vril and solar energy movement/projection of all kinds, plays a central role in the transfer of energy between the two suns. The characters he encounters, including Hymir himself, set the stage

and determine the location of the new sun by referencing the six visible Zodiac constellations.

Hymir is “the man rowing” (Aquarius) and as such, he is a reference to the Age of Aquarius, the time when the Black Sun will be renewed. In this way Hymir represents the new coming age, as the keeper of the old sun globe and whose myth signals the beginning of its restoration. However Hymir is relatively inactive in the process, which is really carried out by Þórr/Vior, for whom Hymir, as Aquarius (the transfer to the new age), only provides transportation.

The Miðgarðr Serpent represents the whole circle of the Zodiac and/or the fully charged sun which is about to begin its process of dying as it transfers its energy to the other sun. When Þórr hit the serpent on the head with Mjöllnir, this represents the death of the previous Zodiac cycle of 2600 years, and/or the death of the current sun: the initiation of the process of solar energy transferring back to the now fully depleted Black Sun represented by Hymir's cauldron.

However, the slaying (or only hurting) of the serpent was not sufficient symbolism on its own as far as the Eddaic poet was concerned. Hymir also owns a precious chalice, which is the Holy Grail. The breaking of the chalice represents the spilling-out of the solar energy – the beginning of the transfer of solar energy from the old sun to the new sun. In order to complete the process described by the myth, Þórr must break the chalice. Hymir challenges Þórr to do this, thinking that he will not be able to (the chalice is precious to Hymir and he doesn't want to see it broken: in typical ettin fashion, Hymir does not want the process of transference of solar energy on which life depends, to be completed. Therefore, the gods must force the ettins, upon whom so many of life's essential processes depend, to do what needs to be done to sustain life. The slaying of the world serpent Jormungandr represents either the shift in a single Zodiac age or the end of a complete Zodiac cycle. Therefore, the chalice can only be broken on the head of Hymir because he represents the dawning of the new age of Aquarius (which is not just a new Zodiac age, but the beginning of a new cycle of the 12 Zodiac signs).

The chalice is said to hold not ale, which is rather to be brewed in Hymir's cauldron, and as is typical elsewhere in the Edda poems, but rather wine. What is the meaning in this difference of symbolism used by the Eddaic poet? The chalice, which is much smaller than a cauldron, holds not the huge mass of solar matter (represented in the poem by ale) that can be contained in a cauldron, but rather the vril or underlying life force of the sun which is governed and released by Þórr/Vior. The broken chalice cannot contain its “liquid,” which spills out and is transferred to the new sun. The chalice, the Holy Grail, is that underlying spiritual aspect of the Black Sun, the container and source of vril, life force, which now comes to us through

the Golden Sun. This process, then, is also connected to the involution and resurrection of the Hyperboreans, of the individual soul.

The existence of the two Suns is also represented in the Eddas as two swans. Swans have also long been associated with the sun (there is a connection between the names "sun" and "swan"), and are also associated with Thule. The two swans of Urðr's Well are an Eddaic reference to the two Suns, the Golden and the Black. "Two birds are fed in Urðr's Well and they are called swans (suan = Solar ancestors, ascent of the spirit)" (47).

"During this time of struggle between binary suns, tremendous changes occur in our solar system and on the earth which are described in the *Völuspá*:

The sun turns black,
the earth sinks into the sea,
and bright stars fall from the heavens.
The battle and the giver of life are covered
with spray from the hot blaze of the sky.

But the Counter-Sun with its new non-polar World-Ruler is bright and victorious in the battle for the new world:

I have a room upon which the sun shines,
covered with gold as the heights of heaven
where reside brave multitudes,
enjoying a happiness that never decays.
From above comes the noble exalted ruler of the highest court.

The Fenris Wolf devouring our sun's blood is therefore not a destructive act, but rather the redemptive destiny of our world...(Pontolillo 332). The Black Sun survives Ragnarök, which puts it on par with Gimlé. According to Snorri, Vidblain (of which Gimlé is the primary hall) is the only location that will not be destroyed at Ragnarök. In this way, the Black Sun refers to the supreme unknowable god, the Allfather, and his abode of the unchanging spiritual world beyond the material world, to which the Black Sun is a gateway.

According to Karlsson, Baldr is associated with the common sun while the Black Sun corresponds to his blind brother Höðr. "One can find aspects of Höder that suggest he is a form of Odin, and Odin is also associated with the Black Sun" (Pontolillo 723).

"Odinn placed his eye in the grave, in the well of the past, every year, in order to learn from the past. This might sound strange, but his eye was the sun, Baldr, that lost its power every autumn and therefore had to spend the winter in the world of the dead. In other words, Odinn had one eye in the world of the living and one eye in the world of the dead, at any time,

and he could therefore freely travel between these realms, and was regarded as the god who escorted the spirits of the dead to Hel" (Vikernes, Cited in Pontolillo 723).

Sufism

The early alchemical and modern traditions of the Black Sun and the Green Ray are likely based not just on the Sumerian tradition, but on Sufi mystical conceptions. The Black Light permeates the entire universe. It is not an evil darkness, but an "invisibility due to an excess of brilliance, to being too close to the light..." Hidden in the depths of the Black Light is the green light, green well or green island (Corbin, cited in Pontolillo 88). It is a purifying initiation that leads to the annihilation of the self, but then to the annihilation of the annihilation. The revelation of the Black Light leading to the green light is the most perilous initiatory step, and the ultimate divine revelation.

The Knights Templar and the Holy Grail

The myth of the Holy Grail is a form of the Black Sun myth. The essence of both sets of symbolism is that the individual is to "return his personal being to its primal state and use the invisible light to build the "Kingdom of the King of Kings, the Golden Age. This conveys the same message as the Grail saga: the knights reach their goal of the invisible island led by whooper swans, the heralds of Thule (Hyperborea)" (Pontolillo 707).

There was a secret division of the Knights Templar known as the Lords of the Black Stone. Gernot, of the Hereditary Heirs of the Knights Templar related the Templar revelation that "...the Central Sun will bring about the next Aquarian Age" (694). The Lords of the Black Stone were named after the black stone of Isais. The group was founded in 1221 from the Marcionite Templar community and had as its mission, which was received in the form of a revelation, to fight for the development of the future light (694). The Lords of the Black Stone were seeking the truth of our lost, ancient Hyperborean origins and religion, and they found it. The Holy Grail came from Venus, fell to Earth from Lucifer's crown, was found in Hyperborea, was transferred to Atlantis, was inherited by the Aryans, Zoroastrians, Aryan Kristians and Mithraists, was preserved by the Gnostics, then entrusted to the Goths, was subsequently passed on to the Cathars, Cagots and the Lords of the Black Stone (from whom the Armanists, Serranoists and the Gothic Church of God have inherited it).

Isais was said to be the daughter of Isis. She recovered the black/violet colored stone Ilua (repository of the female principle) from Hell and brought it to the Heavens where it was joined with the Green Grail (repository of the male principle). Ettl claimed to find evidence supporting the Isais myth in the Sumerian, Phoenecian and Greek traditions. He also alleged that Isais appeared before Templar commander Hubertus Koch when he was visiting Nineveh (Mesopotamia) and told him she would see him again at the Unsterberg (...in the Alps near Salzburg, Austria) (694).

Johannes Beureus described his Adalruna as being inscribed on three sides of a square stone that fell from heaven. This stone is related to sacred stones in other traditions which symbolize the same concept. The Exernsteine, "Stone from the exterior" means that it has fallen from the sky (Serrano, *Ultimate Avatar*, 721). The Holy Grail is the emerald crown jewel of Lucifer, the Keystone and the Black Stone, which was guarded by the Lords of the Black Stone division of the Templars. In this symbology, Lucifer is the Good Serpent, and not the evil serpent or the evil Demiurge who appears in other myths. The Good Serpent is the Crucified Serpent and the Kundalini Serpent. With rise of this vril power of the Kundalini Serpent in the chakras, the stone is transmuted into the elixir of life, the Philosopher's Stone. This process is also facilitated by and mirrored in the runic practices which are done based on the cosmological conception of the square, cube and the HAGAL Rune, (the World Tree), the circle and the globe with the full rune row (Karlsson, 2017).

Kabbalah

According to von List, Kabbalah was originally an Aryo-Germanic mysticism which was discovered in Germany by Jews, who subsequently made it their own. They may have also taken it from the remnants of the Visigoths in Spain. In the tradition of Kabbalah, the Black Sun is present as the mysterious, dark 11th Sephirot called Daath. Tiphareth is the Golden Sun. "The archangel Michael rules Tiphareth and the lower sun. The archangel who is closest to God, namely Samael, the bringer of light, Lucifer, rules Daath and the higher sun" (Karlsson, cited in Ponolillo, 721).

For the monotheistic Qabalistic adepts of the light, a Messiah is needed to create a bridge over the abyss. Tiphareth has that role since the higher Black Sun, Daath, has been thrown into the abyss. After the fall, Tiphareth becomes the Central Sun on the Tree of Life. Both the Messiah and the dragon slayer, Michael, are associated with Tiphareth. It is through Tiphareth that the Abyss can be crossed" (721).

Alchemy

The purificatory aspect of the annihilation of entering the Black Light likely influenced alchemical conceptions, in which all ingredients had to be purified by being cooked to a uniform blackness before the alchemical transmutation could take place. The Black Sun, called by its modern name, Sol nigredo, appears in the writings and artwork of alchemy as an important symbol of dissolution and putrefaction. However, the conceptions of the Black Sun in alchemy sometimes differ somewhat from one another, and from the current well-developed understanding of the Black Sun to the extent that the alchemical Black Suns can only be seen to have a minimal conceptual connection to the modern concept of the Black Sun.

Blavatsky

H.P. Blavatsky's writings on the Central Sun were influential on concepts of the Black Sun that would later develop, whether these later concepts were considered to be a Central Sun, a Black Sun, or some combination of the two. She claimed that everything in creation emanated from a Central Sun which was metaphysical and invisible, which was the highest deity and soul which animates the universe.

Guido von List

Of all the writers who are considered to have discussed the Black Sun, Guido von List is not usually considered among them. However, there are many writers who have mentioned the concept of the Black Sun but who simply did not call it the Black Sun and who did not use the most recent symbol attributed to the Black Sun; von List was among them. Von List certainly discusses the exact concept of the Black Sun in some detail in *The Religion of the Aryo-Germanic Folk*, which shows the concept of the Black Sun to be an extremely important aspect of the Armanen tradition.

The sign of the empty circle is Ur, the unrevealed god, while the sign of the circle with the point in the middle designates God revealed in matter (First Logos). ☉ is therefore not the sun as such, but rather it is the God revealed as the First Logos, as Father-Mother and as All-Father; merely whose symbol is the sun. For this reason the high holy Acht has two signs for it: ☉ for the sun and ☊ for the spiritual sun, the primeval fire[Urfyr], God, or All-Father; in secret scriptures it is also called psychhelia (this was because at certain times it was thought that without the use of foreign words this name could not be pronounced or that it needed to be hidden (9).

Gorsleben

Gorsleben wrote of the concept of the Black Sun:

We all see the sun and we feel light and warmth that emanate from it. But that is not all. The sun also sends out energies that are beyond that which physics can explore, which speak of ultraviolet rays. From the inner sun, which is the inner star, the image and symbol of which is the exterior sun and star, the same as the body alone is not the human being, pours down to us love and wisdom. Whoever could succeed to perceive with his consciousness the over-sensory powers and streams of the sun, he would become a wise one and leader of this earth...the Druids...recognized the above sensory qualities of the sun, that has effect when the sensory characteristics of the sun are abstracted. In the sun, the Inner Sun, they recognized the Son of God in spirit. In their wisdom the ancient myth of the Sun-Son, of the Krist-All Son was preserved from Atlantean times, it was inherited by the initiates of the whole world, which fertilized the earth during the time of the Aryan wave of peoples (AŲ).

Gorsleben further wrote of "...the sun as the representative of the spiritual sun, which is behind it, of the spiritual Krist-All! They were worshipers of the Spirit-Sun, these sons of Aar, the 'Ars'...(ᚠ ᚷ). This answers the question regarding Spiesberger's speculation that the runic energies could be solar in origin. They are not physically solar, but rather they are the vril comes from the Black Sun behind the Golden Sun.

The adepts of the solar cult always had in mind a second sun, the mystic one that mages and alchemists have called the 'Black Sun'...the earth, like the others, would be transformed into a new sun after it had finished its development...the visible sun of our ancestors was not the center and father of the other planets: it was only one emanation of the Central Sun, the fabled "Black Sun." Only this last [sun] was the invisible and spiritual source of celestial mechanics: a true energy center of condensed spirituality to which the heart's emanations ultimately return...The Black Sun is the principle energy source of the Logos (Cited in Pontolillo 454).

Peryt Shou

Peryt Shou conceived of a Central Sun which has many similar qualities to Blavatsky's idea of the Central Sun. However, Shou's conception is much more elaborate, detailed and mathematical. Shou demonstrates how the Central Sun, in which all life and forms originate, and to which all eventually return, is connected to the human body. The model of the connection is mathematical, involving tangents. Shou's fascinating and difficult description is based upon a combination of math, science, and mystical experience. Shou's conception of the Central Sun is very useful in understanding how the Black Sun relates to the process of human spiritual evolution through its connection to the chakras and energy systems in the body. Shou hinted at practical workings throughout his writings on the

Central Sun. The model of energy systems in the body which he relates is very similar to that which he gives in his *Ritual of the Ninth Night* – an important part of the Armanen tradition of energy work with runes.

Shou provided a “mystico-mathematical” model for the World Tree in its macro-cosmic form connected to its micro-cosmic form in great detail, which includes the concept of the Black Sun. Out of the macro-cosmic Central Sun expands five zones in the form of a pentagram. The Central Sun itself is considered the inner pole, while the five zones of the pentagram points are considered the outer poles. Everything in existence arises within the Central Sun, and then travels to the outer poles and into manifestation.

Through this model, Shou demonstrates how the micro-cosmic form of the Central Sun is present in the body in the solar plexus chakra, which is labeled in Shou's diagrams as “M.” Shou gives a number of other energy lines running through the body which are connected to the Central Sun, M. In his work *The World-Day, or the Great Period of Light (Manvantara) in Western Philosophy and Poetry*, Shou gives a system of energy lines within the body which are connected to the micro-cosmic Central Sun in the solar plexus chakra, M. This system is a more finely detailed look at the larger body energy system which Shou gave for the practical working of his “Ritual of the Ninth Night” as described in *The Edda as Key to the Coming Age*.

Of particular interest is Shou's designation of the the arch of energy lines A-S and B-S, what he called the “Tabernacle,” which he connected to Apollo: the arch is represented by the bow, and the horizontal line across M is the arrow. These further correspond to Johan Bure's runic gateway composed of the RIT and UR runes. Both describe the gateway between the body and the Black Sun through which the Self can pass. This is the “Gothic arch” reflected in much architecture both of the Goths themselves as well as the later architecture that was termed “Gothic.”

In my book *Gaut's Descendants* I showed the connection between the bow god Apollo and the Norse bow god Ullr, who is associated with the UR rune and healing. Ullr is also Týr, who is equivalent to Mithra (as Apollo also reflects Mithra), god of the sun and of light, and who is the good creator and intermediary who stands between the material and spiritual worlds. The Black Sun is the gateway between the material and spiritual worlds, and Mithra/Wuotan/Lucifer is the gatekeeper, the first to emerge in the material realm from the Black Sun in pre-creation times when the space of the material world was here but creation was not). Thus, this symbol also refers to Mithra “born in a cave.”

The arch is the cosmic egg out of which this first being comes. It is also the sphere of the cosmos, the border between the material world and the spiritual world which is equivalent to the Zoroastrian Asman. It is composed of UR, the dark matter framework of vril upon which the material world is built (which is first shaped into forms by the dwarfs in Swartalfheim in

astral form before anything is materially manifest) and RIT, Rita/Asha, the holy right order of the Allfather. These models may have further connection to my runic model of descent from the spiritual into the material worlds based on MAN, YR, BAR and IS, which is also reflected in Serrano's teaching regarding the involution ᚱ of the Hyperboreans and their return or resurrection ᚷ.

At the beginning of creation, FA and UR emerge from the Black Sun, as does RIT. THORN is a function of movement away of creations and projections from the Black Sun. All of the runes come from and surround the Black Sun, then they are projected into the material world and combine in infinite combinations of infinite scales to form all of the various material forms: first stars, planets and heavenly bodies, and then all life-forms. This entire cosmic process is also carried out in the formation of each individual life form.

Karl Maria Wiligut, Emil Rudiger, Rudolf von Bulow, Wilhelm Landig, Rudolf J. Mund and Erich Halik

Several authors following the Wiligut tradition wrote of the Black Sun with a unique concept which is said to come from Wiligut, who seems to have had his own conception of the Black Sun that is somewhat different than many previous conceptions. The idea can be summarized as follows:

In addition to the active, radiant sun (SUN), there is a passive, now cooled, former sun (SOL) – the Santur ('Hyperion') in the extension of the sun-earth axis.

According to the old notions of the world ether (Aithar), the existence of electromagnetic solar waves requires the presence of two cosmic bodies. One active solar body ejects motive energy by means of ether particles, while the other passive body, with oppositely-acting creative energies, determines the oscillation frequency and wavelength. Through the continual ejection of particles from the active sun, which in turn become attached to the Counter-Sun, these particles will one day be 'sprayed' out again. The particles of the Counter-Sun experience a reversal of polarity to the active state – a new sun comes into being.

For a long time there was a struggle between the two solar bodies, whereby the new sun became actively radiant and the old passive sun creatively brilliant. This 'Battle of the Suns' lasted until approximately 228,000 BCE, when the actively-radiant solar body became the center point of our world order. The earth and other planets began to align their orbital paths to this center. The Santur darkened gradually.

The dark – black – Counter-Sun is considered to be a 'throne of omnipotent guidance.' This guidance is for the organic, emotional and spiritual development on the Earth (cited in Pontolillo 596).

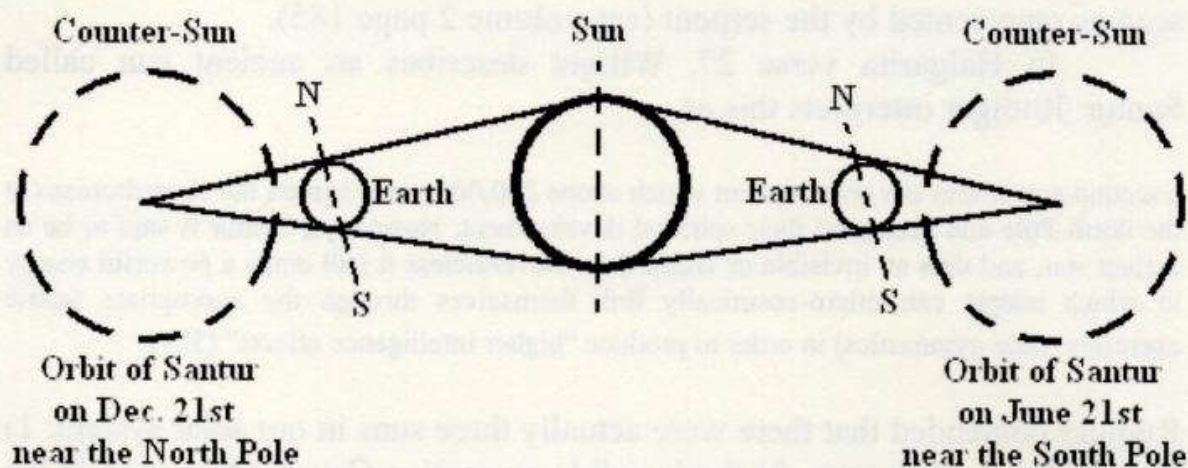


Figure 33: Orbit of the Black Sun in the Wiligut tradition.

Wiligut wrote 38 cryptic verses called the Halgarita. Some of them appear to contain information about the Black Sun. Since Wiligut did not give explanations of his Halgarita verses, we cannot know for certain what their meanings are. However, two students of Wiligut, Emil Rudiger and Rudolf von Bulow both wrote translations and explanations for the verses which supposedly reflect Wiligut's original understanding and meaning. As Wiligut's students, both writers probably did have at least a fairly correct understanding of Wiligut's original intent and meaning. At any rate, Rudiger in particular took these concepts of the Black Sun attributed to Wiligut and developed them a great deal further. Rudiger's work on the Black Sun is a significant and important contribution to our understanding of the Black Sun. Wilhelm Landig and Erich Halik also wrote on this interpretation of the Black Sun. The Wiligut-Rudiger conception is very compatible with the ancient Sumerian ideas concerning the Black Sun.

Wiligut claimed that the 38 Halgarita charms he wrote down were from over 1000 traditional sayings which he had allegedly learned in his childhood through his father's instruction (697). "According to Bulow and Rudiger, charms 27 and 1818 have a direct relationship to the Black Sun..." (697) (these verses are given in the "Black Sun Galdrs/Mantras" section below). In Halgarita 1818, the "crucified hand" may refer to Lucifer-Kristos in a natural humanoid form who comes to take on the form of the serpent (thus not having hands) as a sacrifice for the benefit of mankind. The depletion of the Black Sun's energy to the Golden Sun is the crucifixion-sacrifice of Lucifer-Kristos and his re-emergence as the Serpent. It is the god Týr sacrificing his hand to bind the wolf Fenrir, who is associated with the overcoming of the sun. In this case Týr would represent the Black Sun, taking a background position as Wuotan ascends, representing the Golden Sun. Furthermore the crucified serpent may be associated with the Kundalini serpent. The ouroboros cycles of the three Achts which flow in the body in

patterns of the infinity symbol as conceived by Emile Rudiger may also be seen as represented by the serpent (see volume 2 page 185).

In Halgarita verse 27, Wiligut describes an ancient sun called Santur. Rudiger interprets this as

a second sun within our solar system which shone 230,000 years ago on the Hyperboreans at the north Pole and promoted their spiritual development. Nowadays, Santur is said to be an extinct star, and thus an invisible or Black Sun. Nevertheless it still emits a powerful energy to which adepts can micro-cosmically link themselves through the appropriate tantric exercises (rune gymnastics) in order to produce "higher intelligence effects" (321).

Rudiger contended that there were actually three suns in our solar system: 1) the visible or active sun, 2) the invisible or passive Counter-Sun, and 3) the earlier, now cooled, darkened sun – Santur or Sandär (325).

The complex details of Rudiger's explanation of the relationship between the three suns and the elaborate scientific/and or "cosmotechnical" information he provides are beyond the scope of this book. Rudiger's essential idea is that "prior to our current sun, other suns had already functioned as the center of our solar system" (326). The now Black Sun used to be the primary sun of our solar system. A sun is always radiating its energy, and thus ejecting particles (what Rudiger refers to as "ether" particles). A second sun was present which orbited the first sun due to the first sun's greater mass. The second sun collects the particles ejected from the first sun so that as the first sun slowly depletes its energy over a great period of time, growing smaller, weaker and cooler, the second sun grows larger, stronger, hotter and more radiant. When the balance has shifted between the two suns so that the second sun is larger and stronger than the first, a shift takes place whereby the old, burnt out sun, which is now much smaller than the new sun, begins to orbit the new sun together with the planets in the solar system. This cycle continues indefinitely: there is always a second sun preparing to take over from the first sun once its energy is spent. A pole reversal in the new sun causes it to change from a passive state to an actively radiating state.

"In Earlier times, when Sandär was still hot, it burned the Equatorial regions so strongly that only the poles were habitable" (Mund, cited in Pontollilo 384). Santur does not orbit the new sun in a planet-like elliptical path, rather the orbit is perpendicular to the elliptic (327-329), illuminating both the North and South Poles (383) as one would expect from a sun which shone upon the polar Hyperborea. This would cause Santur (if it could be seen) to appear from earth to rise in the north in the morning and set in the south in the evening, to the left of the Golden Sun.

For some time now, people have reported seeing another heavenly body in the sky near the sun that is not supposed to be there. At the beginning of the 20th century, Claren and numerous other witnesses in the town of Lippe-Detmold saw the smoking Sandär rising in the north one

winter morning. Due to the upheavals of the explosive volcanic eruption, Sandär had the appearance of a breathing lung (Mund, cited in Pontollilo 384). Most of the time, this body is seen around sunset, and it may be that specific atmospheric conditions or pollution are causing it to be visible. The common modern mythology has named this body Niburu, which is said to be an additional planet in our solar system that has been covered up by the world governments due to some sinister element of Niburu and/or the governments. There are many videos of the putative Niburu on the internet, some which are certainly more credible than others. It usually appears to be smaller than the sun, which is likely why it is considered a planet. However, we know that a burnt out, inactive sun would have a significantly smaller mass than an active sun, which indicates that the celestial body which continues to be seen could in fact be the Black Sun described by Rudiger.

Niburu has also been seen as a red planet the size of an ordinary star which moves like a planet but which is not any of the other planets. An image of this planet was once caught in Google Earth photographs (Google Earth allows viewers to look not just at the earth but also at space). When someone found it and posted its co-ordinates on the internet so that others could see for themselves, Google quickly blocked out that spot in their image with the same gray square they have used to block out many other things they don't want people to see for whatever reason. Google's censorship of the image is the greatest testimony that the unknown red celestial body in the sky was indeed real. Otherwise, if it was a known phenomenon deemed acceptable for public knowledge, why would they censor the image?

The Black Sun is described as orbiting close to the earth for a time and then quite far away from the earth at other times, so that it can also sometimes be seen as a red celestial body which appears to be around the same size in the sky as the other planets. This description of the Black Sun corresponds exactly to the unknown celestial body covered up by Google. It also corresponds exactly to the projected orbit of Niburu, which is said to be oblong: coming close to the sun and then moving far out into the solar system.

The idea of an additional celestial body in the sky is not new. As previously discussed, a Sumerian Stele from around 5000 years ago bears a depiction of two suns side by side. In Homer's time, an additional celestial body was still visible as a daily phenomenon (see *Odyssey*, Book 1, lines 22-25 and *Illiad*, Book 8, line 480). It was called Hyperion (the High Wanderer) which has been interpreted as indicating that it does not circle in the ecliptic plane (329). Hyperion has been identified with the Black Sun, which is thought to have become decreasingly less visible since the time of Homer due to its increased cooling, to the point where in modern times it is only rarely seen. In India, there is an additional planet called Rahu which is usually seen in Vedic astrology as an evil omen. Some have associated Rahu

with Niburu, while others have associated Rahu with the Black Sun. It seems most likely that these various sightings of this additional celestial body known variously as Hyperion, Rahu and Niburu, are in fact all the Black Sun Santur within our solar system as described by Rudiger.

Conclusion on the Origin and Historical Sources of the Black Sun

While there are many historical antecedents for the modern conception of the Black Sun, many of which go back to distant ancient times, nevertheless there is no agreement regarding the origin of the Black Sun. In spite of all the clear historical precedents for the Black Sun given above, many modern scholars and writers consider the Black Sun to be nothing more than a post-World War II esoteric National Socialist creation, in other words, a modern invention with no authentic link to the traditions of the past. Or, those who discuss the Black Sun will argue about how old it is and where it originated, each postulating a different idea.

However, ultimately such a question is insignificant. Janus Sunaj explained it best when he wrote that the Black Sun is “a true symbolon [which] surpasses rationality, being a representation of a reality which transcends time and space as we experience it. The Black Sun is an ancient symbol and is part of the human unconscious” (November 29, 2017). This is the real answer about the nature and origin of the Black Sun.

The modern concept of the Black Sun with its related symbol, while not a modern invention, is a modern *expression* of an ancient myth and symbol. The novel form which it takes is not a detriment to its credibility, but rather a sign that something unusual and amazing has happened: the ancient Germanic myth has survived and is alive, as part of a continuing living tradition that stretches from the most remote past to the present day. In living traditions, myths are never stagnant, rather they are always growing, changing and finding new expressions. Up until the Germanic myth has found its new expression in the Black Sun mythos of the 20th century, it appeared that the Christian intervention into our culture had killed the ancient Germanic myth, and that it was no longer capable of growing or taking on new expressions. Most modern attempts to revive Germanic tradition have remained stagnant or stuck in the past, not having enough credibility or clout to evolve any true new expressions. The rise of the Black Sun myth in all its power, purity and authenticity has proved this to be incorrect. Rather, we see that no amount of meddling or interference with our Germanic traditions can actually kill our ancient myth because the myth itself lives on in our blood: as long as the folk survive, so will our inherent Germanic myth.

Chapter 8: The Nature of the Black Sun

Color of the Black Sun

Everything that can be detected by human senses is material and is the shadow of the invisible, spiritual light. The material fire that can be seen is similarly only the shadow of this spiritual fire...since the color white is the sum of all colors and is humanly detectable only due to its material origin, we come inevitably to the Non-color, to anti-matter, to "divinity." Humans can arrive at this point only in contrast to the sum of all observable colors; we imagine this "invisible black contrast as the circle of the revealed God" (Mund, cited in Pontollilo 379-380).

The Central Sun "is a genuine reference to the Purple Sun shining inside the hollow earth" (Mund, cited in Pontollilo 380). This claim is based on the idea that because it is beyond ultra-violet, that the closest color that can be used to represent it is violet.

The real key to understanding the "color" of the Black Sun is to be found in the concept of Dark Matter, which is to be understood as *vril*, the *Od* or *Ur* substance which emanates from the Black Sun and acts as a skeletal framework upon which the material world is built. Dark Matter is so called not because it is black in color, but because it is not perceivable or detectable to instruments. We would not even know it was there except for the fact that light bends around it. Therefore the location of Dark Matter can be detected by observing the light around it. Such is also the case with the Black Sun. It is not "black" *per se*, but rather it is non-material, invisible,

imperceptible except through the light and matter that surround it and emanate from it.

The Black Sun in the floor of the north tower of Wewelsburg Castle is green because it is “a quasi-esoteric reference to the Green Land, the grand realm of the Other Side, in which this sun shines; or more correctly it [The Black Sun] is found on the threshold between the Other Side [the Green Land] and this world (569). It is green because green is “the opposite of violet. Therein lies the secret of the way between the worlds” (570).

Symbols of the Black Sun

The most common symbol for the Black Sun in modern times consists of 12 reverse SIG runes around a central circle, or some variation thereof. This symbol appears in the floor of the Wewelsburg castle, where it was likely placed prior to World War II (some have speculated that it could have been placed after WWII, as late as the 1970s. The less informed masses tend to believe it was placed there by the National Socialists, though this is the least likely of the three possibilities. The bottom line is that no-one actually knows for sure who placed the symbol in the floor at Wewelsburg (or when).

This symbol appears first in 6th century Alemmanic and Burgundian broaches. Often, the ancient artifacts contain less than 12 SIG runes, but ones with 12 have also been found. Most often these ancient Burgundian artifacts contain a swastika in the center which connects to the SIG runes. Interesting to note is that when the swastika turns to the left, the SIG runes are not reversed. The SIG runes would only be reversed if the swastika turned to the right. This configuration is rich in esoteric wisdom.

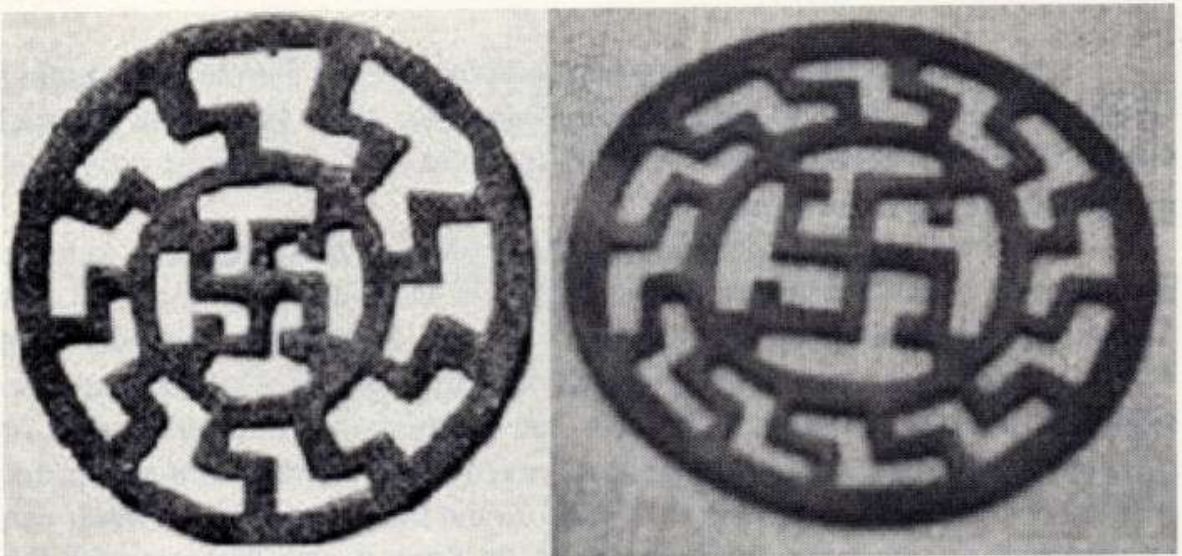


Figure 34: Alemmanic broaches, 7th century.

However, the above mentioned symbol is by no means the only symbol which has been used for the Black Sun. From Serrano's writings, we get the impression that the swastika represents the Black Sun. The AR rune, as mentioned above, is really connected not to the Golden Sun but to the Black Sun. The eagle is associated with the AR rune. "The eagle is the spiritual sun as God" (von List, *Religion of the Aryo-Germanic Folk* 46), and therefore is also a symbol for the Black Sun.

I have further suspected that the crescent moon symbol among the Goths and other Germanic peoples, northern Iranian tribes and Zoroastrians is a secret symbol of the Black Sun. According to the Black Sun lore, after the Black Sun had cooled, the moon made a poor substitute with its lesser diffused, otherworldly light. The Aso could not thrive under it as they had before, so they degraded into the Aryans (cited in Pontolillo 306). However the Aryans still derived their power and greatness from the Black Sun. The crescent moon symbol is Aryan in origin, being used first among the Germanic peoples and the early Iranians, and later the Zoroastrian Sassanids. The crescent moon symbol was not originally used among the people of the moon as it is these days, but rather by these Aryan groups: the Sun People, Sons of the Sun; the people not of the Golden Sun but of the Black Sun.

The symbol for the Black Sun with the 12 SIG runes has become quite common and well-known. It is a powerful symbol which is rich in symbolic meaning, and which will remain the primary symbol of the Black Sun.

Numerology of the Black Sun Symbol

Here is offered a brief numerological analysis of the Black Sun symbol. There are 12 SIG runes in the Black Sun symbol. The number of the SIG rune in the Futhorkh is 11. $11 \times 12 = 132$. $1 + 3 + 2 = 6$ (FA + THORN + UR = KA). In the Black Sun symbol there are a total of 36 lines, (3 per SIG rune) which equals the total number of Armanen runes including the dark runes. This further reflects the Zodiac in that each of the 12 houses is divided into three parts, for a total of 36 parts (this is also the means by which the Armanen Zodiac of 18 runes is correlated with the 12 Zodiac houses).

The nine-spoked Black Sun symbol which was used frequently in ancient times is very auspicious. It does not reflect the 12 house Zodiac, but rather the 18 rune Zodiac ($18 / 2 = 9$). It reflects a greater totality and perfection which exists on both the cosmic and personal levels, and which is reflected in the Armanen runes. The numerology of the nine-spoked Black Sun symbol is as follows: There are nine SIG runes in the symbol. SIG is the

eleventh rune. $11 \times 9 = 99$. $9 + 9 = 18$ (number of runes in the Armanen Futhark). IS is the 9th rune. (IS + IS = GIBOR). $1 + 8 = 9$ (FA + NOD = IS).

The Procreative Male/Female Nature of the Black Sun

A major aspect of the Black Sun is the generation of power through the union of male and female. This is reflected in Serrano's HE-SHE and SHE-HE: the concept of the soul mate, and is the real meaning behind the symbol of Radha and Krishna in Vaisnava tradition (though most Vaisnavas have come to take the external aspects of the symbol to be that which the symbol represents, rather than recognizing the power and process which the symbol represents). In Greek, Kabbalistic, Zoroastrian and Armanen traditions, it is necessary to re-unite with the soul mate in order to return to the spiritual world.

The Hare Krishna mantra, though of dubious scriptural authenticity, nevertheless reflects the geometric structures and numerological values of the sacred 16 and 18 as found in the Younger Futhork and the Armanen Futhorkh. The Hare Krishna mantra is:

Hare Krsna, Hare Krsna, Krsna Krsna Hare Hare,
Hare Rama, Hare Rama, Rama Rama Hare Hare.

("Hare" refers to Radha, the consort of Krishna). The mantra consists of two parts, each containing eight words for a total of 16 words. The first part contains 16 syllables, as does the second part, for a total of 32 syllables. The first two words of the first part are four letter and five letters respectively, as are the third and fourth words in the first part. $4 + 5 = 9$, and $4 + 5 = 9$, $9 + 9 = 18$. The fifth and sixth words of the first part each have five letters, and the seventh and eighth words of the first part each have four letters. $5 + 5 = 10$ (the number of perfection discussed by von List), and $4 + 4 = 8$. The first half of the first part then contains 18 letters, and the second half of the first part also contains 18 letters, for a total of 36 letters in the first part (the same as the total number of Armanen runes including the dark runes). $3 + 6 = 9$.

In the second part of the mantra, each of the eight words has four letters. Therefore there are 16 letters in the first half and 16 letters in the second half for a total of 32 letters. $3 + 2 = 5$. 9 (from the first part) + 5 (from the second part) = 14 . The 36 letters of the first part plus the 32 letters of the second part gives a total of 68 letters. $6 + 8 = 14$, which is 7×2 , showing that the mantra also incorporates the sacred number seven.

Further numerology corresponding to important runic numbers is found in the Vaisnava text *Sri Brahma Samhita*. There, the whorl which is

the transcendental lotus, wherein dwells Krishna, is described as a hexagonal figure, which is reminiscent of the HAGAL hexagon that reflects the structure of the universe. "The holy name consisting of 18 transcendental letters is manifested in a hexagonal figure with sixfold divisions" (Bhaktisiddhanta 6-7). This corresponds exactly to the cosmic model which is symbolized by placing the 18 Armanen runes around the six sides of the HAGAL hexagon.

Radha and Krishna reflect the Grail mystery of the separation and union of the male and female as also symbolized by the Black Sun, the joining and separation of the MAN and YR runes into the HAGAL (the separation is reflected in the NOD rune, whereas the re-joining is reflected in the EH rune) as the mystery of the soul mate halves splitting to inhabit the material world and later rejoining to reenter the spiritual world. This is the myth of A-MOR, of the HE-SHE, SHE-HE as told by Serrano, and which also appears in Greek myth, in Kabbalah and in the *Zoroastrian Manual of Khshnoom*.

In the Sumarian/Babylonian tradition, the divine light known as Ilu shines through the Black Sun. The Ilu has two forms: the male Ilu and the female Ilu, together known as the Iluhe or Iluim (certainly connected to Serrano's concept of the HE-SHE, given originally in Spanish as "El-Ella). Through Ishtar/Venus, together they led to creation. "The Black Sun is the virtual gate through which the all-creative divine light streams from the otherworld into the here and now" (Pontolillo 627). Inanna/Ishtar symbolizes "the eternal cosmic act of female and male forces. This is a symbolic representation of the cosmic constellation in which the intense rays of the Black Sun are received within us, provided that we are within this same constellation" (Tempelhofgesellschaft, 1987, cited in Pontolillo, 677).

The Black Sun, the World Tree and the Holy Grail

The Black Sun embodies the male and female creative spirit energies, and in this way can be linked to the HAGAL rune composed of the MAN and YR runes. HAGAL is the whole of the universe, the World Tree. The Black Sun energy is produced when the male and female energies come together, just as Ymir/the Tree is produced when cosmic Fire and Ice come together. In *Original Magic*, Stephen Flowers has speculated that Asman, the sphere of heaven, could be the Holy Grail. Asman has similarities to both the Black Sun and HAGAL. The Zodiac is inscribed in an arc of 360 degrees on Asman and is also in a circle of 360 degrees around the Black Sun. HAGAL, like Asman, is the universe, and HAGAL is the origin of the runes just as Asman is the origin of the Zodiac and the runes. The Black Sun

is the source of the runes and the Zodiac. The Black Sun is the Holy Grail. Serrano wrote that HAGAL is the Grail. The Grail is within us who are nourished by the Black Sun.



Figure 35: The green Holy Grail and the purple stone (also known as the Black Stone).

Serrano wrote that to conquer the Grail is “to reconquer the other half of the HAGAL rune, the IR [YR] Rune: 𐌺 of the Second Death and which together with the Man rune: 𐌺 they will recover the star of origin 𐌺. The Aryan, Twice Born, Total-Man...the Swadisthana Chakra or Muladhara, where the coiled serpent sleeps within a circle of fire, the Kundalini Serpent, Sleeping Beauty, the Valkyrie Brunhild. They awaken her, those who serve her and love with Minne...” The man who has not found his mystical female counterpart is “the man divided, the divided Star, with only the MAN rune. And Parzival must find the Grail, the totality of the HAGAL rune, the death initiation, the IR rune (*Ultimate Avatar*, 693). Gorsleben wrote the World-Krist-All (HAGAL rune) is the Philosopher's Stone (𐌺 𐌺), which is identified with the Holy Grail and the Black Sun.

Awsos/Ostara/Idunna/Anahita/Inanna/Ishtar/Isis/Isais/ Venus: The Goddess of the Black Sun

One goddess in particular must be mentioned in relation to both the Black Sun and the Aryo-Germanic people. Everything that is important to us and everything we must do is entirely dependent on her. She is the goddess of the rising sun in the east, of dawn, of spring and of the round hearth fire. She is the patron goddess of the Germanic people and she is our protector, well-wisher and greatest helper. She was called Idunna by the Norse, and possesses the apples of immortality which keep the gods from aging. Great mystery surrounds her, and yet she is also the most revealed goddess. We know her best as the goddess who has given her name to the Easter holiday: Anglo-Saxon Eostre, German Ostara.

Her first mention among the Germanic peoples comes from Tacitus, who wrote: "Some of the Suebi sacrifice also to Isis. I cannot determine the reason and origin of the foreign cult, but her emblem, fashioned in the form of a Liburnian ship, proves that her worship comes from abroad." This claim has served as a puzzle to scholars and heathen alike. When Tacitus speaks of the other Germanic gods, he does so with *interpretatio romana* (speaking of foreign gods by using the names of their Roman counterparts). However, regarding Isis, Tacitus claims that the Suebi were actually worshipping a "foreign" goddess.

The easiest explanation (and most palatable to Retro-Heathens, for whom the idea of the archaic Germanic peoples engaging in a foreign cult is distasteful) is to simply assume that Tacitus was mistaken, and that Isis was just another *interpretatio romana* for Freyja or some other Germanic goddess. The only other alternative that mainstream thinkers could believe would be that the Germanic people did indeed worship an Egyptian goddess.

Within this mystery lies a key to lost ancient knowledge and wisdom. We know that the ancient Egyptian pharaohs were Aryans, and were therefore biologically, culturally and religiously related to other Aryan peoples. The cult of Isis was originally a most ancient Aryan (Indo-European) cult which came from Atlantis and was inherited by both the Egyptians and the Germanic peoples. In Proto-Indo-European, the name of the goddess Easter/Ostara was *Awsos. Considering that Ostara and Isis can be determined by comparative mythology to be functionally equivalent counterparts of one another, the similarity of the names *Awsos and Isis cannot be ignored. The Aryan Isis cult of both the Suebi and the Egyptians which came from a common root was so ancient that the Romans who observed the Suebian goddess and ritual could not tell them apart from their Egyptian counterparts.

Later, in the time of the Templars, the goddess Isis would re-appear to the Germanic people as Isais. As mentioned above, Isais was said to be

the daughter of Isis. She recovered the black/violet colored stone Ilua (repository of the female principle) from Hell and brought it to the Heavens where it was joined with the Green Grail (repository of the male principle) (Pontolillo 694). Isais appeared directly to the Lords of the Black Stone, and delivered to them prophecies and teachings. She appeared as an otherworldly maiden with very long hair which was held back by a golden headband. While such details may seem to be in the realm of poetics and symbolism and therefore unnecessary to relate, I believe it is important to include them because she has appeared to me on two occasions, and it is by such details that she can be identified.



Figure 36: Isais.

She is the goddess of the Black Stone, the goddess *in* the Black Stone. After she returned the Black Stone to heaven, she was lonely. Allfather came to her, and to comfort her he gave her the Germanic peoples who were in need of her help. She promised to never leave us and will always be our help. She said that while we may not see her, she is always at our side. She loves us greatly, watches us carefully, and helps us to advance in whatever ways she can. In Christian times, she was known as Mary. She was also known as Allouine, mother of the Hyperborean Abaris who was mentioned by the ancient historian Herodotus.

She is the Valkyrie, Venus, the Morning and Evening Star: the ultimate archetype of the Serranoist concept of the SHE. The Hero must find his own manifestation of her in order to become the Total Man. "The Age of

Aquarius...especially the early stage in which we find ourselves, is the Era of Light. It is dominated by the Great Goddess...Inanna/Ishtar (the goddess Venus). Like a scouring flood, she cleanses the world of the last 2000 years of dark forces with her divine light." (Tempelhofgesellschaft, 1987, cited in Pontolillo, 677). Through her, we receive the Black Light: the spiritual rays of the Black Sun. She is the gateway to the Black Sun which leads to the Green Ray: the spiritual world beyond the material world. Only through the Hero's uniting with the SHE can the Wuotan Self be conceived and born, only through her can the Hero achieve resurrection and eternal life. This is the real hidden meaning behind the great significance of the Virgin Mary, and why she has been so important to the Aryo-Germanic people for so long: she is actually our ancient goddess Ostara/Isais. Our most ancient Aryan Kristianity was stolen by the Judaic-Roman church for their own purposes, but it also preserved our greatest esoteric secrets, albeit in a concealed and unconscious way. From time to time, the truth would rise more to the surface to reveal the secret, which happened with the Lords of the Black Stone.

The Connection of the Black Sun to the Aryans

The Black Sun is intimately connected to the Aryans, the closest descendants of the Hyperboreans over whom the Black Sun shone its spiritual light. The Black Sun "is micro-cosmically linked to our inner energy or etheric body." When the Golden Sun became dominant over the Black Sun, the "cessation of this praeternatural nurturing energy" resulted in "the decline of our ancestors from godlike beings ('Aso') to the white Nordic (or Aryan) man of historic times" (cited in Pontolillo 306). The Aso declined in form, stature, power, virtue and lifespan. However, by the same token, with the onset of the Age of Aquarius, a revival of the energy of the Black Sun has begun. The Black Sun is a mystical source of energy which is capable of regenerating the Aryans (467).

The Location of the Black Sun

Throughout the ages, different writers and mystics have conceived of the Black Sun differently, and as having different locations. It has been thought of as a Central Sun (which could be central in the universe, the galaxy, or of all of the created material world). In this capacity, the Golden Sun and our whole solar system orbits around the central Black Sun. The Black Sun has been thought of as an old, burnt out sun which our current

Golden Sun and the earth used to orbit, but which now orbits the Golden Sun in an orbit that comes close to earth. It has been thought of as a sun or source of spiritual energy which exists inside the hollow of our earth. It has also been thought of as something that exists inside of us.

The important thing to keep in mind about the Black Sun is that it is a *spiritual sun*. As such, it is not necessarily bound by the spatial limitations of ordinary objects in the material world: there is no saying that the Black Sun cannot manifest in several different places at once. The question of the Black Sun's location, or whether or not it is manifest in numerous locations simultaneously "may be regarded as a secondary one; the divine light sources does not have a fixed location according to this world's standards!" (631). Indeed, if the Black Sun shines within us, its energy expands and pervades in the universe in the many specific locations of each individual.

The Black Sun is a Central Sun which is a gateway between the material and spiritual worlds. Through it, all spirit and life enters the material world upon creation. Through it comes all of the *vril* or life energy from the spiritual world to the material world. To it all life will return, and through it all life will leave the material world and return to the spiritual world. The Zoroastrian Anaghra Raocha mathra emphasizes a concept that can be understood as applying to the Black Sun: it is a two way gate. The Zoroastrian Fravashis are the original spiritual beings of the Hyperboreans. We entered this world along the same Bifrost, the same path along which the *vril* entered this world initially to create life, *vril* which continues to enter this world for the purposes of continued creation of life and also the continuation of creation known as magic. The *vril* enters the material world along the same path of the Chivat Bridge by which our sacrifices leave this world, and by which we exit this world when our spiritual development is complete.

"Santur is the seat of a powerful educational personality in the service of providing guidance. The Santur-personality was included as a Light- and Fire-messenger in the myth. It was later known by the name of 'Farbautr' and regarded to be the same as Santur: a relentless, stern and compelling tutor of humanity" (cited in Pontollilo 330).

The spiritual energy of the Black Sun continues to radiate onto the earth, through the earth's magnetosphere and into the polar regions, where it can often be seen as northern lights. This *vril* from the Black Sun enters the earth through the poles, where it collects in the center of the hollow earth and forms a smaller "Black Sun" within the earth that is a more direct source of power for both the dwellers within the hollow earth and the Aryans living on the surface. The energy of the Black Sun enters each one of us and collects in the Manipura (Solar Plexus) Chakra, which is the center of the human. From there, it provides its energy to the other chakras, and to our various bodies, physical, astral, mental and spiritual.

With the dawning of the age of Aquarius, we come full cycle: the Black Sun will begin to increase its radiation once again, and will issue in a new Golden Age in which the Aryans will be restored and transformed from the 5th evolutionary state to the 6th. This process is already underway, and will lead us toward the ultimate restoration, where evil is completely defeated once and for all, and humans will dwell for eternity in a state of perfection and happiness.

The Black Sun and the Zodiac Ages

Despite the claims of many heathens and modern scholars, the ancient Germanic people did in fact know and use the 12 house Zodiac system (see the “Armanen Rune Calendar” section above for more information on the Germanic Zodiac). The 12 SIG runes which are the 12 spokes of the Black Sun symbol are understood to represent the 12 Zodiac signs. However, their significance is not that of the standard astrology of the Golden Sun which passes through the 12 Zodiac houses through the course of the year. Rather, one aspect of the greater Black Sun is understood as a Central Sun which our solar system revolves around. This concept is associated with the Zodiac ages that are usually understood in relation to the “procession of the equinoxes.” This system of galactic ages was known to the Babylonians, Zoroastrians, Greeks, and no doubt others. These galactic ages are what is referred to in the ancient Sumerian inscription which states that by the Black Sun “the world age was determined” (Ettl, 1991, Chapter 19.12, p. 59).

There are 12 ages, one for each Zodiac sign, and each lasts 2155 years. To go through all 12 ages and complete one galactic revolution takes 25,860 years. However, it should be pointed out that different calculations have resulted in different ideas about exactly when one age ends and another begins. Some also consider there to be a number of years in between one age and another. Further, the length of the galactic year has also been calculated differently. For example, Heraclitus of Ephesus (535-475 BCE) considered a galactic year to be 18,000 earth years (Pontollilo 676). This calculation may have specific, as of yet unrealized relevance in the Armanen tradition because 18,000 is 18 periods of 1000 years, each of which could represent a runic period of the 18 Armanen Futhark runes. This possible connection should be explored further.

According to some, the age of Pisces has come to an end and the age of Aquarius has already begun. According to others, the age of Aquarius will not begin for hundreds of years yet to come. Others think that at the time of this writing (2017) we have just gone through the transition, are

currently going through the transition, or will soon go through the transition from one age to the next.

One thing that is for certain is that the Zodiac ages associate time with meaning. The correspondence of the 18 runes of the *Hávamál*/the Armanen Futharkh to the 12 house Zodiac is further evidence for the 12 house Zodiac among the Germanic peoples. "Týr's Circle" is the Zodiac rotating around the north Pole. "This is not horoscope astrology, this is the Aryan science of our position in the cosmos. Incidentally, this is also the origin of the runes. They were carved from the sky. When Wotan/Votan hung on the Tree in self-sacrifice to retrieve the runes, it is said that he 'fell back from that Tree again'" (Sevnsen 162). The 18 runes correspond exactly to the 12 Zodiac signs, via the traditional division of each Zodiac house into three parts (36 total), which correspond to the division of the 18 runes into two parts (36 total). Zoroastrian time keeping divides the day into 18 parts, which also correspond to the Armanen runes. Therefore there are runic Zodiac meanings for the different times of day and different cosmic effects throughout the day as well.

Fenrir's overcoming of Wuotan at Ragnarök could be a reference to the Golden Sun overcoming the Black Sun, or it may represent the Black Sun becoming stronger again as the Age of Pisces ends and the Age of Aquarius begins. The dawning of the age of Aquarius is a very significant time for the world, especially so when conceived of in relation to the Black Sun. Ancient Babylonian prophecies seem to indicate this. The Black Sun has been in decline for thousands of years, and as a result, so have the Aryans and all of humanity. Many believe that the Age of Aquarius will be the end of the dark times. It is the Era of Light in which the Goddess Awsos/Ostara (Venus, Ishtar) "cleanses the world of the last 2000 years of dark forces with her divine light" (677). Some see it as the end of the Kali Yuga: the Black Sun will begin to radiate more strongly again, the evil will be washed away, the Aryans will be restored (transitioning from the 5th to the 6th evolutionary stage) and there will be a new Golden Age and a new peace will be on the earth. "The Age of Aquarius is the Age of Light...dominated by the Great Goddess...Like a scourging flood, she cleanses the world of the last 2000 years of dark forces with her divine light" (677).

The symbols of the equilateral cross and the swastika both have connections to the Zodiac. Each of the four arms of the cross and swastika represent the four primary Zodiac signs. They are: 1) Man/Aquarius 2) Leo/Lion 3) Eagle/Scorpio 4) Taurus/Bull. The concept of the Zodiac signs and ages are also found in the Bible. The four primary Zodiac signs correspond to the four living creatures of the prophet Ezekiel. When Moses (1700 to 1200 BCE) came down off the mountain and some of his followers were worshiping the calf, he ordered them to be killed. This represents the

transition from the age of Taurus to the age of Aries just as this same transition is symbolized by Mithras slaying the Bull.

The Zodiac ages also have great significance in the true ancient Aryan Kristianity. Each of the Zodiac ages have their archetype. For example, the Bull, the Ram and the Fish have all been symbols of the true Kristianity. In the Age of Taurus, Kristos was represented by the Bull. At the onset of the Age of Aries, the Bull was crucified and the Ram or Lamb became the representation of Kristos. At the onset of the Age of Pisces, the Lamb was crucified and the Fish became the representation of Kristos. Now at the onset of the age of Aquarius, the Fish is crucified, and Kristos is represented by the Wasserman, the Water Bearer who will cleanse the world of all of the evil of the Age of Pisces.

The Zodiac is important in Armanism, but must be understood in the correct way in order to be sufficiently utilized. The Zodiac is deeply connected to transmutation of the Hero. The Hero-God-Asa spirit must straighten "its column, its own cross, its axis, which turned aside in its loss and defeat on the outside with its voluntary entrance to fight in this creation and False World of the Demiurge, in the fallen mixture, the mixture of the children of the earth" (Serrano, *Resurrection of the Hero* 76). As above, so below. This refers to both the individual Hero and the tilt in the earth's axis, which results from the cataclysmic action of Fenris and which creates the four seasons and the procession of the equinoxes. In other words, we would not proceed through the Zodiac ages were it not for the tilt in the earth's axis. In this way, and in others, the Zodiac is the tool of the Demiurge, who has trapped the archetypes of the 12 ages within it. The Hero must embody and overcome the Zodiac by "straightening his axis" to have an "upright spine." He comes to transcend the turning of the seasons, the Zodiac and other such Demiurgic variations and attains complete balance and evenness. He rises above polarities, ups and downs, "the swing of the pendulum," good and evil. On the other hand, the 18 rune Armanen Zodiac which is connected to but not dependent on the 12 house Zodiac, reflects the circle of the heavens in a pure way which is free from the Demiurgic influence.

Summary of the Nature of the Black Sun

"All interpretations of the Black Sun contain the same basic principle. It is the creative Universal Sun of the macro- and micro-comsos. Whether we now call it the Grail, the Black Sun or God, it is the eternal order of the exalted life that lasts forever" (709).

The Black Sun is the ultimate void of all matter: it is even above the highest vibrations of material light. It is completely black, perfectly smooth and shines like obsidian. Around it is a dim gold or green (like Brahman, the

color seen when the eyes are closed) spiritual light which emanates from it and which eventually becomes the material light of the stars in this world. The Black Sun is the navel of Vishnu from which Brahma springs to create the universe. A star or a sun, or a collection of stars such as the wheel of the Zodiac, represent a portal or gateway to the spiritual world via the Black Sun. These arise at a specific point in material space: all light and life have their origins in the spiritual world which is therefore the source of the light of every star/sun.

The concept of the Black Sun can be linked to Zoroastrianism via Sufis. Further, the Black Sun is connected to Wuotan. Janus Sunaj noted that "in the Sufi mysticism of Ishraqqiyah, much of which was inherited from esoteric Zoroastrian origins, the Black Sun is said to rise in the realm of the god Hermes or Mercury, who is said to be the revealer or prophet of this super-celestial radiance. It is commonly known that in classical antiquity Mercurius and Odin were at least associated, if not directly identified with one another" (November 29, 2017). The good creator and messenger within the material world, Wuotan, has his seat on the Black Sun and is the spark of FA: of the high, Allfather's spirit and life entering the material universe. FA is the will (fire) that mentally (air) shapes the emotional astral forms (water) upon which the material manifestation is based. Material forms trace their origin to UR dark matter, and the individual to the subconscious: both originate from the Black Sun, which is the Well of Urðr, out of which the Norns create everything that exists, and to whom everything returns like light into a black hole. The Black Sun is "the Universal rune that represents the entire world order. From its center the all-creating 'broadcast' was translated via the 12 mediators (e.g. the 12 highest Germanic gods, the 12 supreme gods of Mount Olympus or the 12 knights of the Arthurian Saga) into the eternal wheel of life" (709).

In one symbolism, the Black Sun sits at the center of the universe on the top. But simultaneously, in another symbolism, the micro-cosmic form of the Black Sun is to be found inside the individual, and in the World Tree model in which it is the center where Fire and Ice meet: Miðgarðr. As such, many have also said the Black Sun is at the center of the earth. The Black Sun exists simultaneously in the spiritual world, in the center of the universe, orbiting the Golden Sun, inside the earth and at the center of each individual. The connection between the micro-cosmic Black Sun within the individual and the macro-cosmic Black Sun in the center of the universe is given mathematically by Peryt Shou. This further reveals the connection between the micro-cosmic World Tree within the individual, and the macro-cosmic World Tree of the universe. The bending of the bow with the arrow creates the conscious out of the subconscious.

HAGAL is there in the center of the Black Sun and from it all runes emerge and are woven in infinite combinations by the Norns to create the material world and all of its contents. In this way the Black Sun is connected

to the Well of Urðr. The Black Sun is a triple swastika. Each swastika represents one of the three Norns and elements 1) Urðr – Ice 2) Verðandi – Fire 3) Skuld – Air. This is the “spinning wheel” of the Norns upon which they weave existence out of the “non-substance” of Ginnungagap:” energy from the spiritual world, dark matter, UR energy, vril.

“For just as the stars in all their forms are symbolic of darkness and night, so is the Black Sun symbolic of life giving day and absolute goodness” (594).

“Because Light is Life.
And insofar as Life is also Light,
it is imperishably eternal” (595).

It is the light-source of wisdom and the ray of the primordial Unity, whose will directs everything; the source which we do not see, but hear as our inner voice. The dark purple, the actual color of the Black Sun is therefore not lightless, but the world-penetrating light, which shines for the knowledgeable. After an age-old Germanic tradition, it is the all-powerful, invisible God...The light detectable by the human eye is material in nature. It is at the same time, however, the shadow of the invisible mental light and fire from the Wolf Age of Thule, of which small sparks still glow and await new kindling. The day sun was, after the conception of our ancestors, a symbol of the invisible Anti-Sun, the purple of spirit and knowledge (Pontolillo 474).

The Midnight Mountain is, so to speak, the seat of the light energy streams. The famous Northern Lights form forces and oscillation, among which are also counted the vril streams. In difficult times, when materialistic forces predominate, the source of strength of the righteous is the dark sun, the Black Sun...it is the bright sun inside of humans through which works the light energy of the true divinity” (477).

The deference and the respect for the Black Sun demonstrated the respect of the people for creation in any form and for life itself. The negation of the Black Sun (in whatever form the Sunwheel is depicted) was the negation of light and life. The worship of 'El Shaddai' (proper name, God, or 'JHE / Yahweh') removed the minds and souls of the people from the life-giving power of the true God, whose symbol is the Black Sun (594). The Inner, divine light is part of the intangible heritage of our Hyperborean ancestors. And their spirit will resonate through us and our ancient solar feasts for all eternity (708). For our species, the Black Sun represents the pathway of the creative spirit and the heritage of our blood...our Hyperborean ancestors...the Black Sun is a transition, a pathway to the Golden Age (708). Since we now find ourselves in the dark age of the Wolf (the Kali Yuga) as this divine power burns in only a few of us, we should be a visible symbol of the Black Sun, which will shine after the Ragnarök for men and gods (Pontolillo 709).

The ultimate mystery of the runes which one experiences through the second birth initiation of TYR-BAR-LAF-MAN, which then culminates in the third birth of the Sonnenmenschen with MAN-YR-EH-GIBOR brings about the ultimate state of perfection, in which the male and female have become unified in the ever revolving cycle of generation and rebirth, as represented by the rune GIBOR. This is also thy mystery of the Black Sun. One can connect to the Black Sun by undergoing these two runic initiations, as well as undertaking the Black Sun exercises presented in volume 2. “This

Light, which illuminates the end of the Heavens, the Light that shines only on the interior: the Light of the Black Sun! Now it remains for us to recognize the Light of the Black Sun within ourselves and, in this spirit, to establish a new Thule" (678).

Chapter 9: The Swastika

Left and Right Turning Swastika Myths and Realities

There is a great deal of confusion in the world concerning essentially every aspect of the swastika. As it was the symbol of National Socialist Germany, it has become the most demonized, hated, socially unacceptable and politically incorrect symbol of all time. However, the swastika predates Nazi Germany by thousands of years at least, and was used in almost every culture in the world. The symbol is found among the ancient Germanic tribes, it is found in India, and is an important symbol in Buddhism, to name only a few. There is nothing evil about the swastika. Even in Nazi Germany, the swastika was understood to be a symbol not of hate but of the highest love. Those who are informed about the swastika know that it is the highest and most holy symbol. It was used frequently in (pre-National Socialist) Armanen tradition by von List, Gorsleben, Kummer and others.

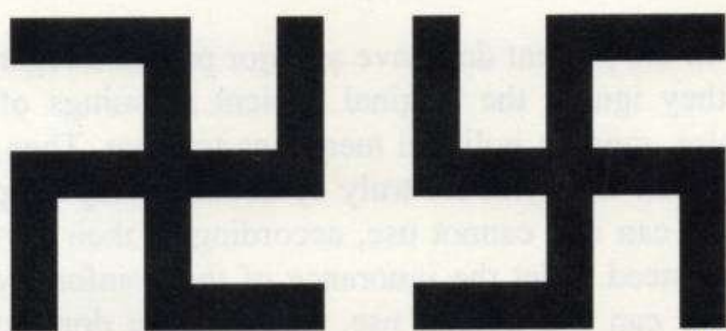
People in the present day have a major problem regarding symbols, which is that they ignore the original ancient meanings of symbols and rather assign false, modern political meanings to them. Then, without even acknowledging what the symbols truly symbolize, they propose to tell us what symbols we can and cannot use, according to their personal political bias. There is no need to let the ignorance of the uninformed dictate to us what symbols we can and cannot use. Such people don't know the truth about the swastika and for the most part are unwilling to listen, so there is

no need to listen to them or to follow their politically correct demands. We need not pay any attention to such people other than to suggest for them to become educated on the true nature and meaning of the swastika. The swastika must be restored as the greatest symbol of love and fellowship, and of the pursuit of, and union with the cosmos and the divine (meanings which the swastika also had in National Socialist Germany). We should use the swastika with joy and with pride in the knowledge that it is the symbol of the greatest love, not of hate.

In India, the word “swastika” means “good luck” and refers to a lucky symbol that brings prosperity. In Hinduism the swastika symbolizes the sun and Brahma, the creator. In Buddhism the swastika represents resignation. Hitler claimed that the swastika symbolized “the mission of the struggle for the victory of the Aryan man, and, by the same token, the victory of the idea of creative work.” The swastika also indicates well-being and auspiciousness. It symbolizes the sun, which is itself a symbol for the Black Sun, meaning the swastika is really a symbol of the Black Sun and the Zodiac, emphasizing the four primary Zodiac signs which emanate from it (see above). The swastika, like the rune GIBOR which is derived from it, represents the universe in motion and the union of the individual with the universe and with God-All. The swastika can be either an exoteric and religious or esoteric and internal, magical, symbol, as von List describes. In other words, depending on which way the swastika turns, it can represent either Wuotanism or Armanism as von List distinguishes them.

In Scandinavia, the swastika and the solar wheel are associated with Þórr's hammer. Karl Hans Welz teaches that Þórr's hammer represents the movement, and ability to move orgone (vril) such as is done in Armanen rune practice and magic. As vril emanates from the Black Sun, we can thus see a connection between Þórr's hammer and the Black Sun.

Some have attempted to restore the swastika in a non-National Socialist, non-racist setting. However, in these circles, a myth has developed concerning the nature of the swastika which has no basis in reality and must be debunked and abandoned. The myth is that the original, pre-National Socialist swastika turned towards the right, and was therefore good, whereas Hitler took the “good” right-turning swastika and made it turn toward the left to represent evil.



First, the pre-National Socialist swastika was by no means only a right-turning symbol. In India and other cultures one frequently finds both the right and left turning swastikas, so the left turning swastika cannot truly be associated with either National Socialists or evil. Second, Hitler did not take a symbol thought to represent good, and reverse it to intentionally reflect the idea of being complicit with evil. Everyone deemed to be evil by modern Liberals is made out to be a comic super-villain who has the self-consciousness of an evil person, and who is trying to find ways to do wrong in the world, as if the real world was like the movies. In reality, evil people almost never think of themselves as evil, rather, they believe that they are good, and that they are doing good in the world. Sometimes they no doubt are good people doing good in the world, but they have come to be regarded as evil because history is written by the victors. Hitler did not think of himself or the 3rd Reich as evil. He believed he was doing God's work in restoring the greatness of his country. Therefore he could not have intended to use the swastika as a symbol for evil.

Third, there is no evidence of any kind anywhere to suggest that a right turning swastika is good and a left turning swastika is evil. This is an entirely false and imaginary idea that someone created out of nothing. Unfortunately this error has caught on and has been greatly repeated. This is likely so because it seems to be a good way to distance the swastika from the National Socialists in a very obvious and distinguished way in order to be able to make use of the swastika again.

However, to do so disregards the truth that is known about the swastika, which is that the right-turning and left-turning swastikas each have different meanings, neither of which has anything to do with evil. Here, a word must be inserted about the nature of the symbolic representation of right turning and left turning that is found in the swastika. The question of which way a swastika turns is related to the four arms on the outside of the cross. There is no consensus or universal understanding about how these arms represent turning. Some people believe that the arms represent turning because they symbolize a trail, therefore the swastika turns in the direction opposite the trail. In this case, a swastika with arms trailing to the right would indicate a left-turning swastika. Others believe that the arms represent a "pointing" in the direction that the swastika is turning. In this case, a swastika with arms trailing to the right would indicate a right turning swastika. These differences have such a profound effect on how the swastika is perceived that it leads to severe errors in description among even knowledgeable and well-educated experts.

In this book, a "right-turning" swastika is understood to have the trails to the left and the "left-turning" swastika has its trails to the right, which is the version used by the National Socialists. However, as mentioned above, the left-turning swastika is by no means exclusive to the National

associated with the downward and upward movement of spirit in Wiligut's cross/double triangle model of the cosmic interaction between spirit, matter and energy.

The difference of right versus left turning swastika and GIBOR is associated with the RIT rune. Within the RIT rune is a reversed SIG rune, which hides the secret that the real *Rita, Asha*, Divine Right Order, which goes against the order of this material world which has been corrupted by the evil of the Demiurge. As modern society with its Liberal values and agenda goes against nature, goodness, right and the order of the gods, we must turn in the opposite direction against it. Everything is reversed in this world. Good is bad, right is wrong, up is down, left is right. The right of this world is not the true right, not the right of good and of the divine, which moves in the opposite direction.

However the difference between the right and left turning swastika is not only associated with the RIT rune, but with the SIG rune itself. SIG is a broken IS rune, and as such it symbolizes movement and breaking out of the stagnant state which is represented by the IS rune. GIBOR is a SIG rune with an IS rune through it, which means that the victorious motion of turning will go on forever (it has become fixed in a state of constant change). But GIBOR is made of a *reverse* SIG rune (which turns to the right). Where the reverse SIG rune in the Black Sun symbol is said to turn to the left, it is based on the direction of the diagonal section rather than the direction of the vertical section of the symbol. However Wiligut's version of the GIBOR rune is opposite and turns to the left based on the vertical section. The swastika is made of two SIG runes. The left-turning swastika is made of right side SIG runes and the right turning swastika is made of left side SIG runes as is found in the RIT rune.

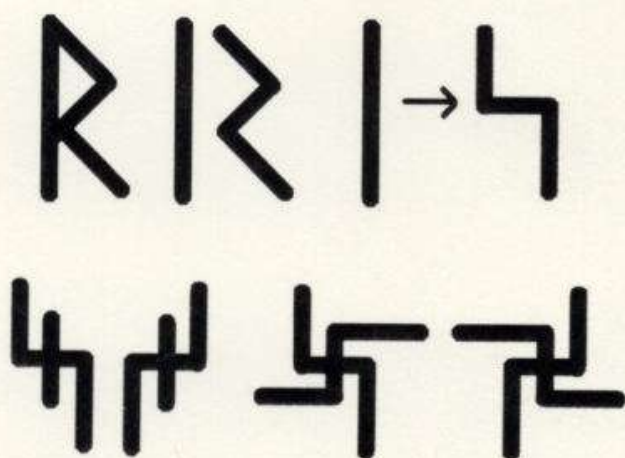
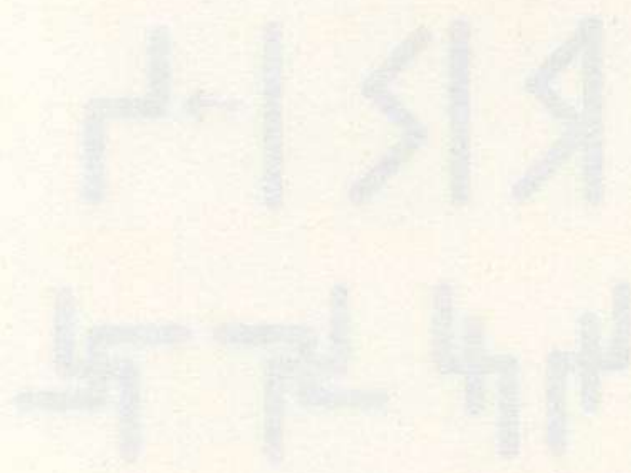


Figure 37: Relationship between the RIT, SIG and GIBOR runes and the Swastika.

In the modern Black Sun symbol, the individual SIG runes turn to the right while the overall swastika formed by the collective of the SIG runes turns to the left. Further, The "Black Sun" brooch artifacts of the Allemanni tribe with the swastika in the center always have the swastika turning counter-clockwise with the individual SIG runes themselves turning counter-clockwise to form a clockwise turning outer circle. This symbolizes the relationship between the esoteric inner circle and the exoteric outer circle. The deep underlying meaning of this symbolism is that in order to go right in this world, one has to go left because everything here is reversed as a result of the destructive effects of corruption. The message of both the GIBOR rune and the swastika from which it is derived is perhaps that the cycle of arising, being and passing away to new arising is not just a process of manifestation, and is not just a means to an end, but rather is the purpose and the goal in and of itself. Wuotan's consciousness is ever exploring, ever growing and expanding.



Epilogue

At the time of this writing, the modern revival of Wuotanism has spread far and wide over the world, mostly in the form of Asatru and Odinism. However, Asatru is not a united or single form within itself, but has taken on a number of unique perspectives and forms. Some are better expressions of Germanic religion than others. However, all expressions of our elder Germanic culture and religion which support and further the well-being of the Germanic folk are valuable and must be encouraged. On the other hand, those so-called “Asatrurar” who continuously attack innocent Germanic folk in support of others because they are afraid of being labeled as racist for their own interest in Germanic heritage, serve only the Gobalist/Liberal agenda in working for the destruction of our people, culture and religion.

Most forms of Asatru, even those which serve the gods and folk, are to a large extent exoteric, and can be defined as belonging to the Right Hand Path. This is excellent, because the folk need the Right Hand Path. However, there is a deeper esoteric side to Germanic religion that is often missing from the modern heathen revival, but which is equally important. This is the Armanen tradition, and one of my purposes here is to facilitate the development of this esoteric and magical side of Germanic tradition within the re-awakening heathen community.

Through the great works of the Armanen masters presented in this three volume set, many of which have not previously been translated into English or made available in the English language, there is a solid exposure

to Germanic esoteric tradition. The esoteric side of Germanic tradition is important because it originally informed and developed the exoteric Germanic tradition which many more are familiar with, but which few deeply understand. The myths as preserved in the Eddas are filled with all kinds of cryptic esoteric information which remains entirely locked for many heathens. It is hoped that this book will offer some of the keys to unlock the deep esoteric mysteries of our ancient tradition. The action of the key on the lock does not only take place on the intellectual level, but is ultimately happens deeper inside yourself. This is why dedicated runic practice is necessary in order to gain the hidden wisdom of our ancestors and gods.

It is no secret that the latest re-awakening Germanic heathen community (1970s to present) has faced some significant struggles. A number of individuals have been inspired by the father of our folk, our God of Wisdom, and have boldly taken the first steps on the difficult path of re-establishing our ancient culture and religion among our folk. However, as a result of centuries of interference from Christianity, we have lacked an unbroken chain of teaching for our ancestral traditions, and instead have had to experiment with reverting back to our old traditions. As such, there have been few, if any, who could truly claim authority in these matters, and certainly those who have claimed any authority have not gone unchallenged: indeed they have been the most challenged of all. Asatru has been an unending sea of different ideologies, perspectives, ideas and practices. Each has had his or her own idea of what would be the best way to revive Germanic heathenry. Unfortunately but unavoidably, many of these ideas have been dictated unknowingly by modern Christian or political biases. In this time of debate, strife and all-out armchair warfare, very few truly valid perspectives and practices have arisen that will have the ability to stand the test of time and actually be truly useful for the positive development of our folk.

One reason for this is that the people who have come into Germanic heathenry have brought with them all their pre-existing biases, self-serving agendas, and last but not least, their own mental, emotional and personal problems. This is directly responsible for the strife which has occurred in the re-awakening community. These things have greatly interfered with our ability to understand, embody and live the true ancient Germanic ethic and spirit. As such, many Germanic heathen groups have spent the majority of their time on unproductive things such as arguing, trying to destroy the perspectives and practices of others, and have focused on many external, less important things such as internal group social structure, or fighting the real or imagined racism of white people within Asatru or within the greater society.

The underlying problem here is that the modern revival of Germanic heathenry has followed in the footsteps of Christianity and most other religions and traditions of the world in failing to provide a sufficient tool

box which can be used to manifest true, deep change within the individual. In Asatru, like in Christianity, we are told *prescriptively* what the ideal of the religion is: we are told what we should be. But, should we not be able to achieve these lofty ideals for whatever personal reasons, we are not told *how* to achieve them; we are not given sufficient methods or systems by which we can make the changes within ourselves in order that we may eventually be able to live up to the religious and cultural ideals of our Germanic folk. The toolbox does not need to be invented from scratch because the Armanen masters already developed it a century ago and more from our ancient Germanic esoteric roots in a system which is time-tested and proven to work.

This three volume set on Armanism is my attempt to deliver this toolbox to the folk in a format that will be accessible, practical and functional. It is my hope that this toolbox of Armanen practices will enable more of the folk to make deep, authentic and lasting changes within themselves, and that this will enable individuals to bring a wiser and more healthy version of themselves to their group endeavors. Without this change, the Germanic heathen re-awaking community will continue to be plagued by the same problems it has always had. The Left Hand Path has sometimes been criticized as being selfish. While this can be the case with some practitioners, we can also see here how a Left Hand Path tradition like Armanism is actually essential for the betterment of the folk because nothing else is currently fulfilling this role successfully.

Note also that I am not singling anyone out here. We have *all* been deeply damaged culturally, socially, religiously and last but not least mentally, by Christianity, Scientism, and a myriad of other unhealthy forces which have been present in our host society for centuries, or which have arisen more recently. My attempt at a contribution to the betterment of the Germanic heathen community began with my attempts to improve myself. I would highly recommend the same course of action to anyone who wants to see improvements in the heathen community.

Whether inside the Germanic heathen community or outside of it in mainstream society, our folk need help. Our folk need hope. But an authentic reawakening is taking place and is increasing by the day. Germanic people have always had it within ourselves to survive and to thrive. We are the people of Wuotan. The cosmic forces work in and through us. While we are subject to continued cycles, we cannot be ultimately deluded, kept down or destroyed. The current sad state of our people is not the end of our people, but is only a low point in the cycle. Now, from this low point, we are beginning to rise again. We will see through the lies and illusion and will reclaim our identity, our heritage, our health and well-being.

This process is already well underway. The old myths have arisen and taken on modern expressions. Our culture and traditions are not some

dead, dusty thing of the past: they are alive, they are growing and beginning to thrive as a living entity embattled to the brink of death, but then revived. The Demiurge and his minions did not succeed in destroying us. We have returned. The spirit and archetype of our people have returned, and we have begun the journey to restore our former strength. By succeeding spiritually and physically in this way, by surviving, growing, thriving and attaining personal and collective well-being, we fight the great cosmic battle and win: we thwart, route and defeat these cosmic evil powers and their earthly representatives, and rise once again to our greatness.

Appendix 1: Ancient Younger Futhork Rune Verses

The Norwegian and Icelandic Rune Poems are given in the original language and English translation. There are several poems and passages in the Edda which deal directly with runes, runelore and rune galdrs. These are given here. The Edda in its *entirety* does not reflect religion, rather it reflects rune mysticism. The Edda is much more clearly understood through a magical interpretation coming from a runic perspective. This explains some of what seem like innovations in the Eddas that deviate from the main body of Indo-European myths. Finally, the *Abecedarium* is included.

Norska Rúnaljóð

Norwegian Rune Poem

Ƿ Fé vældr frænda róge;
føðesk ulfr í skóge.

Ƿ *Wealth is a source of discord
among kinsmen;
the wolf lives in the forest.*

ᚱ Úr er af illu jarne;
opt løypr ræinn á hjarne.

ᚱ *Dross comes from bad iron;
the reindeer often races over the
frozen snow.*

ᚢ Þurs vældr kvinna kvillu;
kátr værðr fár af illu.

ᚢ *Giant causes anguish to women;
misfortune makes few men cheerful.*

ᚦ Óss er flæstra færða fōr;
en skalpr er sværða.

ᚦ *Estuary is the way of most
journeys;
but a scabbard is of swords.*

ᚱ Ræið kveða rossom væsta;
Reginn sló sværðet bæzta.

ᚱ *Riding is said to be the worst
thing for horses;
Reginn forged the finest sword.*

Ƿ Kaun er barna bōlvān;
bōl gōrver nān fōlvān.

Ƿ *Ulcer is fatal to children;
death makes a corpse pale.*

* Hagall er kaldastr korna;
Kistr skóp hēimenn forna.

* *Hail is the coldest of grain;
Christ created the world of old.*

† Nauðr gerer næppa koste;
nøktan kælr í froste.

† *Constraint gives scant choice;
a naked man is chilled by the frost.*

l Ís kǫllum brú bræiða;
blindan þarf at læiða.

ᛚ Ár er gumna góðe;
get ek at qrr var Fróðe.

ᛞ Sól er landa ljóme;
lúti ek helgum dóme.

ᛞ Týr er æinendr ása;
opt værðr smiðr blása.

ᛞ Bjarkan er laufgrønstr líma;
Loki bar flærða tíma.

ᚢ Maðr er moldar auki;
mikil er græip á hauki.

ᛚ Lǫgr er, fællr ór fjalle foss;
en gull ero nosser.

ᛚ Ýr er vetrgrønstr viðá;
vænt er, er brennr, at sviða.

Íslenska Rúnaljóð

ᚢ Fé er frænda róg, ok flæðar viti
ok grafseiðs gata.

ᛚ Úr er skýja grátr, ok skára þverrir
ok hirðis hatr.

ᛞ Þurs er kvenna kvöl, ok kletta búi
ok varðrúnar verr.

ᛚ Óss er aldingautr, ok ásgarðs
jöfurr, ok valhallar vísi.

ᛚ Reið er sitjandi sæla, ok snúðig
ferðok jórs erfiði.

ᚢ Kaun er barna böll, ok bardaga
[för] ok holdfúa hús.

*l Ice we call the broad bridge;
the blind man must be led.*

*ᛚ Harvest is a boon to men;
I say that Frothi was generous.*

*ᛞ Sun is the light of the world;
I bow to the divine decree.*

*ᛞ Týr is a one-handed god;
often has the smith to blow.*

*ᛞ Birch has the greenest leaves of
any shrub; Loki was fortunate in his
deceit.*

*ᚢ Man is an augmentation of the
dust; great is the claw of the hawk.*

*ᛚ Water is a river which falls from a
mountain-side; but ornaments are of
gold.*

*ᛚ Yew is the greenest of trees in
winter; it is wont to crackle when it
burns.*

Icelandic Rune Poem

*ᚢ Wealth is a source of discord
among kinsmen and fire of the sea
and path of the serpent.*

*ᛚ Drizzle is weeping of the clouds
and ruin of the hay-harvest and
abomination of the shepherd.*

*ᛞ Giant is torture of women and a
cliff-dweller and husband of a
giantess.*

*ᛚ God is the father of old and prince
of Ásgarðr and lord of Vallhalla.*

*ᛚ Riding is joy of the horsemen and
speedy journey and toil of the steed.*

*ᚢ Ulcer is disease fatal to children
painful spot and abode of death.*

* Hagall er kaldakorn, ok krapadrífa
ok snáka sótt.

* *Hail is cold grain and shower of
sleet and sickness of serpents.*

† Nauð er Þýjar þrá, ok þungr kostur
ok vássamlig verk.

† *Constraint is grief of the bond-
maid and state of oppression and
toilsome work.*

l Íss er árbörkr, ok unnar þak
ok feigra manna fár.

l *Ice is bark of rivers and roof of the
wave and destruction of the
doomed.*

l Ár er gumna góði, ok gott sumar
ok algróinn akr.

l *Harvest is a boon to men and
good summer and thriving crops.*

h Sól er skýja skjöldr, ok skínandi
röðull ok ísa aldrregi.

h *Sun is shield of the clouds and
shining ray and destroyer of ice.*

↑ Týr er einhendr áss, ok ulfs leifar
ok hofa hilmir.

↑ *Týr is the one-handed god and
leavings of the wolf and protector of
temples.*

Þ Bjarkan er laufgat lim, ok lítit tré
ok ungsamligr viðr.

Þ *Birch is a leafy twig and little tree
and fresh young shrub.*

Y Maðr er manns gaman, ok moldar
auki ok skipa skreytir.

Y *Man is the delight of man and
augmentation of the earth and
adorners of ships.*

l Lögr er vellanda vatn, ok viðr
ketill ok glömmungr grund.

l *Water is an eddying stream and
broad geyser and land of the fish.*

⌘ Ýr er bendr bogi, ok brotgarnt
járnt ok fífu fárbauti.

⌘ *Yew is a bent bow and brittle tool
and arrow's lightning.*

Grógaldr

Gróa kvað:

¶ Þann gel ek þér fyrstan,
- þann kveða fjölnýtan, -
þann gól Rindi Rani,
at þú of öxl skjótir
því er þér atalt þykkir;
sjalfr leið þú sjalfan þik.

The Spell of Gróa

Groa spake:

¶ *Then first I will chant to you
the charm oft-tried,
that Rani taught to Rind;
from your shoulder
shake whatever you dislike,
for helper yourself shall you have.*

ᚠ Þann gel ek þér annan,
ef þú árna skalt
viljalauss á vegum:
Urðar lokur
haldi þér öllum megum,
er þú á sinnum sér.

ᚦ Þann gel ek þér inn þriðja,
ef þér þjóðáar
falla at fjörlotum:
Horn ok Ruðr
snúisk til heljar meðan,
en þverri æ fyr þér.

ᚧ Þann gel ek þér inn fjórða,
ef þik fjáendr standa
görvir á galgvegi,
hugr þeim hverfi
til handa þér,
ok snúisk þeim til sátta sefi.

ᚨ Þann gel ek þér inn fimta,
ef þér fjöturr verðr
borinn at boglimum:
leysigaldr læt ek
þér fyr legg of kveðinn,
ok stökkir þá láss af limum,
en af fótum fjöturr.

ᚱ Þann gel ek þér inn sétta,
ef þú á sjó kemr
meira enn menn viti:
logn ok lögr
gangi þér í lúðr saman
ok ljái þér æ friðdrjúgrar farar.

ᚴ Þann gel ek þér inn sjaunda,
ef þik sækja kemr
frost á fjalli háu:
hræva kulði
megi-t þínu holdi fara,
ok haldisk æ lík at liðum.

ᚠ *Then next I will chant to you,
if you must travel,
and wander a purposeless way:
the bolts of Urth
shall on every side
be your guards on the road you
travel.*

ᚦ *Then third I will chant to you,
if threatening streams
the danger of death shall bring:
Horn and Ruth,
yet to Hel shall turn both
and before you the waters shall fail.*

ᚧ *Then fourth I will chant to you,
if your foes come
On the gallows-way against you:
shall their hearts be given
into your hands,
and peace shall the warriors wish*

ᚨ *Then fifth I will chant to you,
if fetters perchance
shall bind your bending limbs:
a loosening-charm I,
over your thighs chant,
and the lock is burst from the limbs,
and the fetters fall from the feet.*

ᚱ *Then sixth I will chant to you,
if storms on the sea
have might unknown to man:
wind or wave
yet never shall do harm,
and calm is the course of your boat.*

ᚴ *Then seventh I chant to you,
if frost shall seek
to kill you on lofty crags:
the fatal cold
shall not grip your flesh,
and whole your body shall be.*

ᚠ Þann gel ek þér inn átta,
 ef þik úti nemr
 nótt á niflvegi:
 at því firr megi
 þér til meins gera
 kristin dauð kona.

Υ Þann gel ek þér inn níunda,
 ef þú við inn naddgöfga
 orðum skiptir jötun:
 máls ok mannvits
 sé þér á minni ok hjarta
 gnóga of gefit.

Sigrdrífumál

ᚱ Sigrúnar skaltu kunna,
 ef þú vilt sigr hafa,
 ok rista á hjalti hjörs,
 sumar á véttrinum,
 sumar á valböstum,
 ok nefna tysvar Týr. ᚠᚠ

ᚦ Ölrúnar skaltu kunna,
 ef þú vill annars kvæn
 véli-t þik í tryggð, ef þú trúir;
 á horni skal þær rista
 ok á handarbaki
 ok merkja á nagli Nauð.

ᚦ Full skal signa
 ok við fári sjá
 ok verpa lauki í lög;
 þá ek þat veit,
 at þér verðr aldri
 meinblandinn mjöðr.

ᚷ Bjargrúnar skaltu kunna,
 ef þú bjarga vilt
 ok leysa kind frá konum;
 á lófum þær skal rista
 ok of liðu spenna
 ok biðja þá dísir duga.

ᚠ *Then eighth will I chant to you,
 if you ever shall wander
 by night on murky ways:
 yet never the curse
 shall do you harm
 from the dead, of a Christian
 woman.*

Υ *Then ninth will I chant to you,
 if you must strive
 with a warlike giant in words:
 of words and of wit
 your mouth and heart
 good store shall have.*

The Song of Sigurdrífa

ᚱ *Victory-runes learn,
 if you long to have victory,
 and write on your sword-hilt;
 some on the furrow,
 and some on the flat,
 and twice shall you call on Týr. ᚠᚠ*

ᚦ *Ale-runes learn,
 that the wife of another with lies
 betray not your trust;
 on the horn you shall write,
 and the backs of your hands,
 and Need shall you mark on your
 nails.*

ᚦ *You shall bless the draught,
 and danger escape,
 and cast a leek in the cup;
 for so I know
 you never shall see
 your mead with evil mixed.*

ᚷ *Birth-runes learn,
 if help you will lend,
 the babe from the mother to bring;
 on your palms shall write them,
 and round your joints,
 and ask the Norns to aid.*

ǀ Brimrúnar skaltu rista,
ef þú vilt borgit hafa
á sundi seglmörum,
á stafni skal rista
ok á stjórnarblaði
ok leggja eld í ár,
er-a svá brattr breki
né svá bláar unnir,
þó kemstu heill af hafi.

ǁ Limrúnar skaltu kunna,
af þú vilt læknir vera,
ok kunna sár at sjá;
á berki skal þær rista
ok á baðmi viðar,
þeim er lúta austr limar.

ǃ Málrúnar skaltu kunna
ef þú vilt, at manngi þér
heiftum gjaldi harm:
þær of vindr,
þær of vefr,
þær of setr allar saman,
á því þingi,
er þjóðir skulu
í fulla dóma fara.

ǂ Hugrúnar skaltu kunna,
ef þú vilt hverjum vera
geðsvinnari guma;
þær of réð,
þær of reist,
þær of hugði Hroptr
af þeim legi,
er lekit hafði
ór hausi Heiðdraupnis
ok ór horni Hoddrofnis.

Þat eru bókrúnar,
þat eru bjargrúnar
ok allar ölrúnar
ok mætar meginrúnar,
hveim er þær kná óvilltar
ok óspilltar

ǀ *Wave-runes write,
if well you would shelter
the sail-steeds out on the sea;
on the stem shall you write,
and the steering-blade,
and burn them into the oars;
though high be the breakers,
and black the waves,
you shall come whole to the
harbour.*

ǁ *Branch-runes learn,
if a healer you would be,
and cure for wounds would work;
on the bark shall you write,
and on trees that be
with boughs to the eastward bent.*

ǃ *Speech-runes learn,
that none may seek
to answer harm with hate;
well he winds
and weaves them all,
and sets them side by side,
at the judgement-place,
when justice there
the folk shall fairly win.*

ǂ *Thought-runes learn,
if all shall think
you are keenest minded of men.
them he arranged,
and them he wrote,
and them in thought Hroptr made,
out of the draught
that down had dropped
from the head of Heithdraupnir,
and the horn of Hoddrofnir.*

*Beech-runes are there,
birth-runes are there
and all the runes of ale,
and the magic runes of might;
who knows them rightly and reads
them true;*

sér at heillum hafa;
njóttu, ef þú namst,
unz rjúfask regin.

*has them himself to help;
ever they aid,
till the gods are gone.*

Abecedarium Nordmannicum

Alphabet of the Northmen

℥ Feu forman ꝥꝚꝛꝛ
ℒ Ur after
þ Thuris thritten stabu
ᚠ Os ist hemo oboro
Ꝛ Rat endos uuritan
℥ Chaon thanne cliuot
* Hagal þ Naut habet
| Is ꝥ Ar endi ʒ Sol
1 Tiu Ꝛ Brica endi þ Man midi
↑ Lagu the leohto
ⱦ Yr al bihabet.

℥ *Feu write [write],*
ℒ *Ur after*
þ *Thuris the third letter,*
ᚠ *Os is following it,*
Ꝛ *Rat write at the end;*
℥ *Chaon then cleaves.*
* *Hagal þ Naut holds,*
| *Is ꝥ Ar and ʒ Sol,*
1 *Tiu Ꝛ Brica and þ Man in middle,*
↑ *Lagu the light,*
ⱦ *Yr concludes all.*

Appendix 2: Essential Armanen Books

Camp, Larry. A Handbook of Armanen Runes. Sandusky: Heidentor Hall, 2009.

Gorsleben, Rudolf John. Welz, Karl Hans, Trans. Hoch-Zeit der Menschheit. Woodstock: HSCTI, 2002.

Kummer, S. A. Heilige Runenmacht. Hamburg: Uranus Verlag, 1932.

Kummer, S. A. Thorsson, Edred, Trans. Rune Magic. Smithville: Runa-Raven, 1993.

List, Guido. Flowers, Stephen E, Trans. The Secret of the Runes. Rochester, Destiny, 1988.

List, Guido. Flowers, Stephen E, Trans. The Religion of the Aryo-Germanic Folk. Bastrop: Lodestar 2014.

Marby, Friedrich Bernhard. Marby Runen-Bucherei. Biblioteca Esoterica Herrou Aragon.

Shou, Peryt. Flowers, Stephen E. Trans. The Edda as Key to the Coming Age. Smithville, Runa-Raven, 2004.

Spiesberger, Karl. Runenmagie. Berlin: Richard Schikowski, 1954.

Spiesberger, Karl. Runenpraxis Der Eingeweihten Runenexerzitionen. Berlin: Richard Schikowski, 1982.

Thorsson, Edred. Rune Might. St. Paul: Llewellyn, 1994.

Welz, Karl Hans. Basic Rune Course, Rune Ceremonial Book, Rune Magic Book, Rune Reading Course. www.magitech.com/runes

Additional books which Edred ~~Thorsson~~ has deemed as essential to the Armanen tradition are given below. Note that these books are either currently being translated into English, or have not yet been translated.

Gorsleben: The Zenith of Humanity

Von List: Urgrund (Currently being translated by Aelfric Avery).

Von List: The Transition from Wuotanism to Christianity (Currently being translated by Edred Thorsson).

Von List: Die Armanenschaft der Ario-Germanen vol. 1

Von List: Die Armanenschaft der Ario-Germanen vol. 2

Bibliography

- ~~Avery, Aelfric. Gaut's Descendants: Gothic Religion and Culture in Germania. Ashcroft: Arya-Germanic, 2016.~~
- Blavatsky, H.P. The Secret Doctrine. New York: TarcherPerigee, 2016.
- Butcher, Graham. The 16 Stances of Stav. Kidlington: Stav Books, 2001.
- Camp, Larry. A Handbook of Armanen Runes. Sandusky: Heidendor Hall, 2009.
- ~~Flowers, Stephen E. Icelandic Magic. Toronto: Inner Traditions, 2016.~~
- ~~Flowers, Stephen E. Lords of the Left Hand Path. Toronto: Inner Traditions, 2012.~~
- ~~Flowers, Stephen E. Original Magic. Toronto: Inner Traditions, 2017.~~
- ~~Flowers, Stephen E. The Galdrabok. Smithville: Runa-Raven, 2005.~~
- ~~Flowers, Stephen E. and Moynihan, Michael. The Secret King. The Myth and Reality of Nazi Occultism. Port Townsend: Feral House/Dominion, 2007.~~
- Gorsleben, Rudolf John. Welz, Karl Hans, Trans. Hoch-Zeit der Menschheit. Woodstock: HSCTI, 2002.
- ~~Harpur, Tom. The Pagan Christ. Toronto: Thomas Allen. 2004.~~
- Hollander, Lee M. Trans. The Poetic Edda. Austin: University of Texas Press, 1996.
- Kummer, S. A. Heilige Runenmacht. Hamburg: Uranus Verlag, 1932.
- Kummer, S. A. Thorsson, Edred, Trans. Rune Magic. Smithville: Runa-Raven, 1993.
- Lange, Hans Jürgen. Das Licht der Schwarzen Sonne. Himmlers Rasputin und seine Erben. Weitze/Hornbostel 2010.

- List, Guido. Thorsson, Edred. Trans. The Invincible. Smithville, Runa-Raven, 1996.
- List, Guido. The Rita of the Ario-Germanen. 55 Club: 2015.
- List, Guido. Flowers, Stephen E, Trans. The Secret of the Runes. Rochester, Destiny, 1988.
- List, Guido. Flowers, Stephen E, Trans. The Religion of the Aryo-Germanic Folk. Bastrop: Lodestar 2014.
- Lytton, Edward Bulwer. Vril: The Power of the Coming Race. San Bernardino, 2017.
- Marby, Friedrich Bernhard. Marby Runen-Bucherei. Biblioteca Esoterica Herrou Aragon.
- Nabarz, Payam. The Mysteries of Mithras. Rochester: Inner Traditions, 2005.
- Pennick, Nigel. Complete Illustrated Guide to the Runes. London: HarperCollins, 2002.
- Pollington, Stephen. Rudiments of Runelore. Wiltshire: Anglo-Saxon Books, 1998.
- Pontolillo, James. The Black Sun Unveiled. Kingsport: Morryster and Sons, 2013.
- Powers, Andrew. The Great Yearning. Lexington: 55 Club, 2017.
- Russell, James C. The Germanization of Early Medieval Christianity. New York Oxford, 1994.
- Saraswati Bhaktisiddhanta. Trans. Sri Brahma-Samhita. Los Angeles: Bhaktivedanta Book Trust, 1985.
- Sebottendorff, Rudolf. Flowers, Stephen E. Trans. Secret Practices of the Sufi Freemasons. Toronto: Inner Traditions, 2013.
- Serrano, Miguel. Berg, Franz, Trans. Adolf Hitler, The Ultimate Avatar. Australia: Hermitage Helm, 2014

- Serrano, Miguel. Berg, Franz, Trans. Manu: For the Man to Come. Australia: Hermitage Helm, 2012.
- Serrano, Miguel. Maya: Reality is an Illusion. Australia: Hermitage Helm, 2015.
- Serrano, Miguel. Nos: Book of Resurrection. San Bernadino: 55 Club, 2013.
- Serrano, Miguel. Thompkins, Jason A. and Derby, Guy P. Trans. Resurrection of the Hero. 55 Club, 2015.
- Sevnson, Joe. ed. The Complete Armanen. 55 Club, 2012.
- Sevnson, Joe. The Final Battalion. 55 Club, 2012.
- Shou, Peryt. Flowers, Stephen E. Trans. The Edda as Key to the Coming Age. Smithville, Runa-Raven, 2004.
- Spiesberger, Karl. Reveal the Power of the Pendulum. Toronto: W. Foulsham & Co, 1987.
- Spiesberger, Karl. Runenmagie. Berlin: Richard Schikowski, 1954.
- Spiesberger, Karl. Runenpraxis Der Eingeweihten Runenexerzitiien. Berlin: Richard Schikowski, 1982.
- Stauff, Philipp. Runenhäuser. 55 Club, 2016.
- Sturluson, Snorri. Faulkes, Anthony Trans. Edda. Vermont: Everyman, 1996.
- Tavaria, Phiroz Nasarvanji. A Manual of Khshnoom. Mr. Sohrab Phiroze Masani.
- Thorsson, Edred. Alu: An Advanced Guide to Operative Runology. San Francisco: Weiser, 2012.
- Thorsson, Edred. Futhark. San Francisco: Weiser, 1984.
- Thorsson, Edred. Runelore. San Francisco: Weiser, 1987.
- Thorsson, Edred. Rune Kevels N.S. #3. Smithville: Runa Raven, 1993.
- Thorsson, Edred. Rune Might. St. Paul: Llewellyn, 1994.

Thorsson, Edred. The Nine Doors of Midgard. Smithville: Runa-Raven, 2003.

Titchenell, Elsa-Brita. The Masks of Odin. Pasadena: Thesophical University Press, 1988.

~~Welz, Karl Hans. Basic Rune Course. www.magitech.com/runes~~

~~Welz, Karl Hans. Rune Ceremonial Book. www.magitech.com/runes~~

~~Welz, Karl Hans. Rune Magic Book. www.magitech.com/runes~~

~~Welz, Karl Hans. Rune Reading Course. www.magitech.com/runes~~